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ABSTRACT

This book presents the views of 88 experts on adult education from 32 developed and developed countries, compiled through a mailed survey. (Respondents represent about 45 percent of the 195 experts who were mailed surveys; about 16 percent of the respondents were female.) The survey participants' answers to the following six questions are included in the book: (1) How do you understand adult education today? (2) What are your views on the relationship between adult education and education of children and youth? (3) Have the philosophy and practice of contemporary adult education changed so significantly that its basic concepts need redefining? (4) What place does adult education have or should have in the society? (5) To what extent is adult education a matter of an individual's personal interest? To what extent is it a responsibility of enterprises and organizations, communities, or the state? and (6) Which idea or goal do you find most worthwhile pursuing in adult education? Each of the questions included subquestions to guide respondents' writing. The book also contains the following: an introduction, "Potential Future: Implications for Adult Education" (Allen Tough); "Outstanding Experts on Adult Education: A Synthetic Presentation of the Main Stands Proceeding from the Investigation" (Zoran Jelenc, Ana Krajnc, Metka Svetina); four plenary papers--"Reconceptualizing Adult Education for Development: A Western European Perspective" (Peter Jarvis), "Adult Education from the Viewpoint of Developed Industrial Countries of the Far East" (Makoto Yamaguchi), "Adult Education in Latin America" (Francisco Vio Grossi), and "Rethinking Adult Education in the Former Socialist Countries of Europe" (Jozef Polturzycki); and a list of contributors and their affiliations. (KC)

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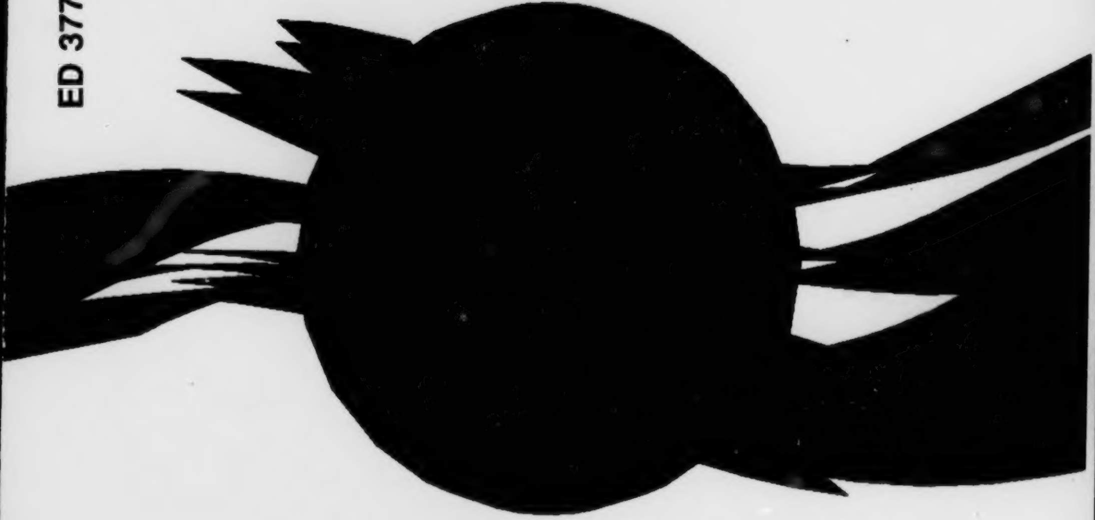

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# Rethinking Adult Education for Development
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Andragoški center Republike Slovenije

# RETHINKING ADULT EDUCATION FOR DEVELOPMENT

## Compendium

Ljubljana, 1993

# RETHINKING ADULT EDUCATION FOR DEVELOPMENT

The material has its origines in the research project **'Outstanding Experts on Adult Education (Andragogy)'** which was carried out by the Institute of Pedagogy, University of Ljubljana in the period from 1989 to 1992.

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# Introduction

A few years ago, a book was published in Slovenia with the title "Renowned Psychologists on Psychology". It was written by Dr Vid Pečjak, professor at the Department of Psychology of the University of Ljubljana. The theme was extremely interesting and sometimes even exhilarating, not only because of the conclusions reached about psychology itself, but also because of the description of the attitudes the researchers took towards the research and the theme. The author's account of how the research was conducted is of special interest. During the research, the author realized the challenge of the assignment he had set himself, not only because of the theme of his research, but also because the task proved extremely arduous: how to obtain answers to fairly complicated questions in a reasonably short form from renowned psychologists, who are certainly not the most under-employed persons on the planet. With enviable persistence, the author managed to compile the answers of 185 experts from 39 countries from all over the world.

This example motivated us. Before we began the research, we were challenged – in addition to the professional challenges which prompted us to begin the research – to try to inspire renowned experts from our field (adult education – andragogy) and engage them in our research as a joint group. We selected the groups on the basis of adult-education methods – questions and answers and long-term reflection. Nevertheless, they became members of our group only by cooperating and were thus inevitably associated.

The main purpose of our research was of course a genuine desire to contribute to the solution of some of the basic questions of the perception, conceptualization, determination, definition and meaning of adult education today, and its development prospects.

The reason for posing these questions, which touch upon not only the philosophy, but also the social status of adult education and its professional and scientific discipline – call it andragogy – is very simple. By reading literature, as well as through direct contacts with experts on adult education, we clearly saw that their attitudes – as well as the general attitude of the environment from which they come – can be very different. This concerns not only some, perhaps marginal issues, but also the majority of the basic concepts and the terminology of this field. Thus there isn't even a unified definition of the term "adult education", such as could be generally and uniformly used for all types of adult education. Various aspects of the objectives of adult education (which fields of activity it embraces, what its organizational and institutional outlines are, which institutions and programs it comprises, whether adult education is an instance of a specialized profession and scientific discipline, whether it has a uniform name (andragogy), whether or not it is a matter of national policies, who is basically responsible for funding and assuring other possibilities for its functioning and development) convince us that adult education is a poorly defined field of activity and a profession which cannot readily be identified. We wonder whether this must necessarily be the case.

This question is immediately followed by a logical and very pragmatic thought: how useful is this inconsistency of attitudes – if such proves to be the case in our research – for adult education, its functioning and its institutionalisation; is it possible or necessary to transcend these inconsistencies and to find a common denominator for the subject and the profession; not that we wish to repress the development of variety by seeking uniformity – we are well aware that this would cause damage and would be detrimental to the development of adult education, which has its own specific form and is adapted to a particular environment – but because we would like to pull adult education out of its shattered condition, which is most probably a sign of its decay, or of the insufficient configuration of its philosophy, profession, practice and development prospects. Is seeking common ground, a common doctrine, an integrated systemic solution and a development course possible? Is it necessary, urgent, completely unnecessary?

We never expected to find solutions to all the open and unresolved questions through our research, being well aware that it is not an easy task and that such complex scientific issues cannot be readily solved by questionnaires. Such issues are usually approached through broadly set studies and research work. This is the most professional and scientific manner of addressing such issues.

Our aspirations were less ambitious from a professional and theoretical point of view, and yet intensive in terms of activity and motivation. We believe that accepting the present situation, in which we mainly work in our own individual environment, study and develop our philosophical concepts and practice, and remain in most cases uncoordinated, will not do. We are not investing enough effort in finding common ground, categories and approaches which would unify us throughout the world. Are we too optimistic in believing that this can be achieved? We think not.

The challenge was tempting and we sought an appropriate method for its implementation. Could this challenge be met by studying expertise and scientific literature, by assembling material without direct contact with the persons who produced it? This could undoubtedly be done and so it forms part of our research, since the questions we are addressing cannot be answered without the use of prior knowledge. Yet we were aiming elsewhere. Besides studying expert outlooks and materials, we needed direct explanations from the authors. We wanted to invite all living experts from the field of adult education to rise to the challenge, to elaborate their views and standpoints more or less simultaneously, within a given period, so that they might communicate directly. This is something completely different from compiling data from research, monographs and encyclopaedias.

Where does such an approach lead us? At the very least, it leads us to a situation where we can publish the various views in an appropriate form – in a publication with articles and other reports. However, our approach to the research allows us more than just that. We have managed to establish direct communication – written or personal – with today's renowned experts on adult education, which can be sustained in various ways and which, more importantly, can be further developed. Through our research, we can initiate other activities; in the continuing research, we can invite more experts, missed in the initial phase, to collaborate; we can arrange this further selection of experts to form target groups of cooperating scientists aimed at the goals of our continuing research. Furthermore, we can include various organizations, national or international, in our project; the project could thus become a collaborative enterprise which would stimulate further activities. The research participants and others could, with the material gathered thus far, meet at a conference or separately in target-oriented workshops. Part of this project is already being implemented. The material can also be continually analysed, interpreted and supplemented. This could become an ongoing process in the field of adult education.

This of course raises the question as to whether such joint work is desirable and necessary. There are indications that there is a reasonably positive response, and yet it is not necessary to react immediately; rather, it would be better to wait until we can find a more definite answer after – and if – we have initiated and begun relevant activities.

In judging the success and relevance of our work, we must stress that the assignment is dear to us, chiefly because it was achieved by our common effort. Almost a hundred experts cooperated; they were surely not motivated solely by appeals to cooperate in our questionnaire, but mainly by an interest in the topic, which everybody experiences in their own way but which is still our common subject – adult education and its development. We would therefore like to acknowledge all those who cooperated, and especially those who took the time to formulate and forward their opinions. This was certainly not an easy task. It required of the author a "brief review of the philosophy of adult education", as Günther Dohmen put it in his letter. It is no small matter to motivate people to cooperate; but it is a great achievement to get them to express their opinions on the matter in such a short time. Once again, we thank all those who cooperated for their efforts and the results achieved.

We are sorry if, in preparing our list of collaborators, we have missed some persons who deserve to be included for their achievements and past contributions to the development of adult education; many people deserve to have their ideas and outlooks mentioned in our study. This concerns mainly young researchers who should, for their achievements, be among renowned persons, but whose names are as yet unknown to us as the organizers of the research. We sincerely apologize to all whom we have not managed to contact. This oversight can be rectified in the future continuation of our research. In drawing up the list of collaborators in our research, we are grateful to all those who recommended the appropriate persons. In this phase of the preparation of the research, we were largely helped by Alex Charters, Barry Hake, Budd Hall, Alen Knox, Alan Thomas and some other individual recommendations; we sincerely thank all of these people for their contribution.

We must also acknowledge those who contributed, through their advice or otherwise, to the realisation of the research and the organisation of a conference on the results.

We are especially pleased that in this phase – the preparation of a conference – we received such strong support from international organizations. First of all, we must mention UNESCO, which assisted in the realisation of our project through financial contributions. Next, we should mention international organizations engaged in adult education, such as the International Society for Comparative Adult Education – ISCAE (and the presidents, Alex N. Charters and Jost Reichsmann), the International Council for Adult Education – ICAE (president Vio Grossi and secretary Ana Maria Quiroz), the European Society for Research on Adult Education – ESREA (president Kjell Rubenson and secretary Barry Hake), European Bureau for Education of Adults – EBEA (president Paolo Federighi), amongst others. In Slovenia, most gratitude goes to the Slovenian Government and its ministries, who supported our project through financially contributed.

Finally, we would like to mention that many of the participants have, in addition to their professional contributions to the research, expressed their best wishes for an end to the Yugoslav crisis, some explicitly expressing wishes for successful development in Slovenia at a time when, while the research was still being pursued, Slovenia became an independent and sovereign country.

Zoran Jelenc
Project leader
Ljubljana, August 20 1993

# Potential Future: Implications for Adult Educators[1]

## Allen Tough

Much is written about various potential futures for our civilization. Some people hesitate to face this vast array of literature because it feels overwhelming at times and it can evoke feelings of horror, terror, despair, and anger as well as hope, joy, exhilaration, and commitment. Yet face it we must if we are to remain knowledgeable and competent as adult educators.

From the panorama of possibilities for humanity's future, I have selected six key prospects, ranging from the inthinkably horrible to the delightfully positive. Five major implications for all educators of adults are then spelled out.

### Six Prospects

Let us begin by facing the worst possible future of all. Within one hour, enough nuclear weapons could be launched to destroy human civilization. No one doubts that the weapons are already in place in various parts of the world and could be launched very quickly. Reading The Fate of the Earth (Shell, 1982) or The Button (Ford, 1985) is a deeply disturbing experience. A series of crisis and natural steps could easily escalate into full-scale nuclear warfare without either side actually wanting it to occur. Because of the smoke and dust ascending into the atmosphere, the immediate devastation would be followed by several months of darkness and below-freezing temperature ("nuclear winter") throughout the northern and possibly southern hemispheres (Ehrlich, Sagan, Kennedy,& Roberts, 1984). Within a year almost everyone on earth would be dead or very sick, and very little food would be available. The probability of the complete extinction of the human species in this situation is unknown, of course; it may be anywhere between 1% and 50%. For reasons that may seem sensible in the short run, humanity has moved into a situation that is extraordinarily risky in long run.

A second gloomy prospect foot the future can be summarized in five words: environment, resources, food, energy, and population. Human civilization is using up certain natural resources much faster than they are being replaced (Brown, 1981; Partridge, 1981). The environment is being degraded through the loss of wetlands and forests, the increase of air pollution, the depletion of the ozone layer, and so on. At the same time, the human population continues to grow at a rate that can only be described as astounding (and foolish) when viewed from a long-term perspective. If present trends continue, the future will be disastrous. Avoiding such major deterioration of human life is one of today's three fundamental priorities (Tough, 1986a).

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[1] This contribution by Allen Tough could not be included among the replies in the study of cooperating authors, however with the author's permission we did use it as an introductory deliberation on the meaning and possibilities of adult education.

We shift now to some prospect for the future that are much more positive. Space utilization and space settlements are a third prospect for humanity's future. Some manufacturing processes occur better or cheaper in the vacuum and very low gravity provided by space. Telescopes can receive clearer images if located somewhere beyond the earth's atmosphere. The energy of the sun may be collected by huge grids and turned into microwave energy . Asteroids or moons may be mined someday. These potential uses of space may well lead to space settlements of a dozen or even a hundred people (Calder, 1978).

Thinking about space leads us to a fourth major prospect for the future: contact with extra-terrestrial intelligence. Intelligent and technological species have probably developed in other parts of our galaxy (Angelo, 1985; McDonough, 1987). These extra-terrestrials have probably advanced at least 10.000 or even 100.000 years beyond our current level of development. They probably have the capacity and the motivation to observe and even help our fledgling human civilization (Tough, 1986c). Preparing for successful interaction with them should be high on our civilization's current agenda.

Developing a better understanding of our universe and our place in it is a fifth prospect for our future. What natural processes or divine Creator led to the beginning of this universe? Has a diversity of intelligent life sprung up everywhere? Why, ultimately, does life and everything else in the universe exist? From what aspects of reality can we gain meaning and purpose (Tough, 1986b)? What major long-term futures are possible for humanity? Will all consciousness and knowledge in this universe ultimately end billions of years from now, or is some other future possible? Emerging answers to these questions could be a key part of our future.

A highly positive future is the sixth prospect. The "futures" literature contains some highly optimistic and happy vision of the future, ranging from technological marvels to a future that emphasizes human interconnectedness and spirituality (Ferguson, 1980), individual choice and diversity (Toffler, 1980), or simplicity (Elgin, 1981). Highly positive futures used to be more common in the literature than they are now. Futurists have recently become much more aware of the apparent intractability of many social problems, such as crime, terrorism, the arms race, local warfare and revolution, the economy. poverty, population growth, and schooling.

We see, then, that a wide variety of human futures are possible, ranging from awful to wonderful. We cannot predict with great confidence which of our envisioned futures will actually occur nor in which combination or sequence, We do know, however, that the future is not preordained, predetermined, nor carved in granite. The actual future will result from human choices and actions over the days, weeks, and month. This fact gives rise to hope for humanity and to several implications for educators of adults.

## Implications for Adult Educators

Five implications stand out as particularly important for teachers, program planners, administrators, and others who work in the field of adult education. First, it is important for adult educators to regain their sense of **social mission**. We must accept and treasure the fact

that we can make a difference to the future of our community and even our civilization as well as to the lives of individual men and women. Most futurists agree than any successful path to a positive human future will require enormous changes in the attitudes, understanding, priorities, and behaviour of adults and youth. Surely we adult educators will play a key role in fostering and facilitating these changes, insights, and skills in individuals. Our vision of our vocation can include our collective impact on society . Politicians, business leaders, writers, and others will affect the future, of course; but so will we.

Second, the implications for our curriculum and programs are stunning. As a field, we ought to provide a wide array of methods and opportunities for people to learn about each of the six prospects for the future. In addition to a variety of group programs and courses, individual self-planned learning projects could be fostered and facilitated. In every community, people should be able to study and discuss the likehood and effects of human consumption and population growth on the local environment, the likehood of space settlements and extra-terrestrial contact sometime in the future, and so on. In addition, people need opportunities to learn about other social issues and about the importance of looking at possible and preferred futures. Our curriculum and programs should also help people clarify their sources of meaning and purpose and their own most appropriate ways to contribute to a better future for their families and society. They need to sort out their own answers to the question, "What part can I play in achieving a positive future for humanity?" Each adult educator and each institution should think creatively about how to provide additional learning opportunities in these areas. Nothing could be more important.

Third, as adult educators, we can **help the helpers**. That is, we can help other people with their roles in raising public awareness and knowledge about potential futures. For instance, we could probably contribute by training leaders for workshops on the global dangers of the arms race. Leaders for these workshops need plenty of information and insights, but they also need to be capable of helping people with their despair and their need for empowerment (Macy, 1983). Sensitively prepared leaders could offer workshops and support groups in a wide variety of settings, such a churches, synagogues, hospitals, schools, colleges, community centers, staff development programs, and libraries. A great many people want to understand the nuclear situation and deal with their resulting feelings but lack a supportive group in which to do so. We could also support key educational projects, such as Beyond War.

Fourth, we can conduct or encourage **research** that will aid practice significantly. What are the gaps between the major potential events, changes, and priorities of the next 20-30 years (as anticipated by futurists) and our current curriculum in various adult education institutions? What additional implications for intentional adult learning and change arise from likely 30- year scenarios? What are people already learning and teaching about each of the six potential futures, what methods and media are most useful, and what hinders or prevents this sort of learning and teaching? Over the next 10 years, what sorts of support, encouragement, help, materials, groups, and other opportunities do people need most in order to understand various world problems, potential solutions, and possible futures?

Finally, for a few moments, let's view **adult educators as learners**. Teachers, program planners, administrators, and others in the adult education enterprise can themselves benefit enormously from learning about the future. Most of them will benefit from dipping into three **streams of futures literature** periodically.

One stream is the general and miscellaneous futures literature. This can provide ideas for new programs, even new institutional directions. It can also foster a sense of social mission, a commitment to avoiding the worst futures and striving for a positive human future. Substantial introductions to the futures field and its issues are provided by Botkin, Eldmandjra, and Malitza (1979), Freeman and Jahoda (1978), Hawken, Ogilvy, and Schwartz (1982), Hughes (1985), and Stableford and Langford (1985). Future Survey summarizes the bulk of English-language futures literature every month. Other periodicals, such as The Futurist, Futures, and Technological Forecasting and Social Change, can also help one keep up with general futures thinking.

A second stream is the futures literature of relevance to one's particular program areas. Again Future Survey and its annual compilation (Marien, 1986) can provide a link. Informative abstracts are organized under such headings as defense and disarmament, energy, environment and resources, the economy, unemployment and jobs, corporate innovation and organization, special groups in the labour force, health, higher and continuing education, and science and technology.

The third stream is literature specifically on the future of adult education. It discusses changes in adult learners, changes in the content and methods of adult education, needed research and theory in adult education new services or institutions, and changes in the profession of adult education. At least one or two journal articles and dissertations per year deal with likely or preferred futures for adult education. Examples during the past five years or so include the following: Bachand (1984), Birkey (1984), Dohmen (1985), Gordon (1983), Hoare (1982), and Petska (1982). In addition, several earlier works are still thought provoking and useful; examples include Hiemstra (1976), McKenzie (1979), and Tremor (1974).

Humanity's future will benefit from adult educators who have a strong commitment to making a positive difference as the unfolding human drama moves through its next exciting scenes. As educators of adults increase their

thoughtful understanding of potential futures, their new wisdom will lead to an enhanced impact for their programs – and an enlarged vision for the institution's mission.

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# Description of the Method and Procedure of the Research

Through this research, we tried to obtain brief yet professional and scientifically justifiable opinions on some conceptual questions and the current position of adult education from reputed adult educators throughout the world.

The task was simple, but not without difficulties.

## 1. Research methods

There were no great dilemmas concerning the choice of method. We set out to ask questions of reputed experts in the field, to which they were asked to give their opinions. Their answers were then to be analysed mainly qualitatively and to some extent quantitatively[1]. In the next phase, the responses were to be analysed from certain aspects, which would enable further contextual study of the relevant questions.

This is a Delphi method adapted to the needs of our research.

The research required determination of the methods for the following phases of the research:

- determining the subjects covered by the research;
- drawing up a questionnaire and the manner of answering it;
- selection of experts from whom we would like to obtain opinions;
- determining the manner and procedure of the research;
- data processing;
- use of the data.

### 1.1. Subjects covered by the research

Regarding the fact that we have quite clearly set out the aims of our research, the themes of the research were not difficult to determine.

Our aim was to find out how renowned experts on adult education from throughout the world view the professional field in which they are engaged, either theoretically or practically.

We therefore asked these experts five professional and one personal question. These questions could be contextually ranked as answers to:

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[1] We decided to use such a method after studying research conducted by the Slovene psychologist Dr Vid Pečjak between 1980 and 1982 in which he presented the views of prominent psychologists on psychology. His report was published by Cankarjeva založba in Ljubljana in 1982. His study was mainly a methodological guide, since the author explained the methods and procedure of the research in detail, and cautioned against hidden traps in such a study and the methods employed.

- what is adult education (concept, field, system);
- what is the relation between adult education and education of children and young people;
- is it necessary to review and rearrange the existing concepts of adult education;
- what position does adult education currently have in wider society;
- who causes adult education to develop?

The questions seem easy, since they touch upon the basic questions of adult education, its "body" and its "soul". Of all people, experts on adult education should find it easy to answer them.

In addition to the basic questionnaire, we added only questions about the author's personal data: name, the institution at which he is employed, the work he does there, occupation and education, specialized field in which he works.

### 1.2. The questionnaire and the manner of answering

Given the goal of obtaining answers to the questions we wished to study and which were defined as the main goal of the research, a complex questionnaire was unnecessary. Our aim at that point was to motivate renowned experts to contemplate the issues being studied. Since we have restricted ourselves to basic questions, we wanted not to burden ourselves with a multitude of various questions, but rather to direct attention towards essential themes and characteristics of adult education as a practical activity and scientific discipline. We thus formulated five basic questions aimed at prompting the experts addressed to contemplate the themes in question; in order to clarify matters of special interest to us, we included sub-questions to each question. Most questions generally had two or three sub-questions, except in the case of the last question, which only had one sub-question, in which we asked the authors to provide information on their personal contribution to adult education. Therefore, the questionnaire can be considered a reference for weighing and forming opinions. [2]

The authors were allowed to answer the questions freely, in their own manner, with the freedom to form and express their opinions in whatever manner they choose. In the accompanying letter, in which we explained the aim and the procedure of our research and gave other data on the research, our only instructions for answering the questionnaire were that responses be short, at most 2 to 4 typed pages[3] . Naturally, we would not like to limit the authors in any way, but would rather point out that we do not expect extensive expertise on each separate question – which could also be possible – and that our aim is to assemble brief and concise opinions.

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[2] The entire questionnaire will be given in chapter 4.

[3] The accompanying letter will also be given in chapter 4.

We also left the authors the freedom to write their opinions in the language which suits them best.

### 1.3. Selection of experts for collaboration in the research

In selecting the experts, we set the following criteria:

- experts who work in the field of adult education;
- are recognized on an international or national level, which is evidenced by scientific and professional reports, publications, presentations at important international and national conferences, functions in international and national organisations, etc.;
- the person's basic profession is not important (education, psychology, sociology, economics, etc.) as long as it applies to adult education;
- it is not necessary that the selected expert is a scientist or works only on purely theoretical matters; the person may also be renowned for his practice or as an organizer in the field of adult education.

Besides these criteria, we tried to include in our selection experts from various countries and a balanced number of men and women. We could of course not include criteria, such as age, specialization, special field of interest in adult education and other exceptional criteria which would unbalance our sample.

### 1.4. Method and procedure of the research

We sent the collaborators the questionnaire with the request to complete it as soon as possible. In general, they were supposed to present their outlooks in writing and were given two months to do so. In the instructions, we did not mention other possibilities, such as for instance the possibility that the author could give his answers in a discussion, but we also set no limits. Our aim was to get the authors to answer our questions.

After we saw that we were not receiving answers from everybody we had sent questionnaires, we tried to motivate them through additional communications (apart from the first letter we generally sent two more). In these subsequent letters we suggested that the authors answer only those questions which they wished to.

Our wish was to obtain answers to the questions as soon as possible, aware that obtaining answers would not be easy and could be extended over a period of a year or more. We have therefore not set any time limits for obtaining the answers.

The list of persons with whom we began the research was obtained through sources then accessible. We augmented the list during the research as soon as we obtained information on possible new candidates who could be included. We did not limit the number of experts, since for us it was more important that they meet our criteria. There was no time limit set as to when a person may be included in the research. Data was assembled right up to the end, when we began processing it.

### 1.5. Data processing

We foresaw two ways of processing the data:

- through a qualitative analysis; this is a contextual analysis of the answers and determination of the basic opinions for each question;
- a quantitative analysis; this is a numerical presentation of selected answers and opinions and the processing of the data which we found important for the presentation.

The research was not determined so as to allow the results to be measured primarily by statistical parameters. An individual opinion which we gave appropriate weight through the quantitative analysis was as important for us as opinions supported by a larger number of authors. Quantitative, we only further clarified certain information if this proved both useful and possible.

Thus our research included the following phases:

- a review of the opinions of each author and an assessment of individual opinions within specific contexts (specific opinions, characteristic situations, etc.) for each of them;
- a detailed analysis of all authors by individual questions and sub-questions; in this way we would obtain an overview of all possible opinions, regardless of the context of each separate author;
- synthesis of major opinions, which we obtained through detailed analysis of the answers;
- interpretation of the opinions which we obtained through the synthesis of the answers.

We have quantitatively presented only the basic opinions, mainly those classified as alternative, dichotomous opinions (confirmation or refutation of the question, i.e. do they belive that adult education is an integrated system?).

### 1.6. Use of the data

Data obtained through the research was presented in two ways:

- by presenting the opinions of each author separately, in full form
- by presenting the processed answers (analysis, synthesis of findings, quantitative data).

The answers are interesting from both aspects: each author's personal views on adult education (in which case the data on how and with what he contributed to adult education through his work); and in terms of which opinions on adult education are today predominant in the views of renowned experts.

The answers – from the individual author's and from a synthetic, general view – can be shown from various perspectives, i.e. with respect to social systems, geographic, political, economic, cultural, linguistic and other constituencies. Selection could also be done on the basis of the individual characteristics of the authors (i.e. gender, age, profession, occupation).

Even when drawing up the plans for the research, we foresaw publication of the findings in some appropriate form (reports, publications), and meetings between the authors and other persons.

## 2. Research procedures

We began the research aware that it would not be easily to complete. We knew that we were addressing people who were fully occupied by their own work and would hardly find time to respond to a questionnaire which came from abroad and for which they do not know how the data and answers will be used. We expected that we would have to be very persistent if we were to achieve our goal, which was to assemble sufficient answers to our questions from renowned adult educators.

In the following, we will briefly explain the procedure of the research, quoting some general and statistical data and summarizing the most interesting opinions of the authors regarding the research itself and the manner in which it was conducted.

### 2.1 Course of research

The selection of experts to cooperate in the study was one of the most difficult stages in the study. On the basis of the criteria determined beforehand, we initially compiled a list of 24 experts who, on the basis of their publications in the field of adult education, indubitably ranked among the world's most established experts in adult education. In the course of the study, the circle of experts widened, but in spite of this, we still found it difficult to obtain a list of addresses of adult education experts from countries outside Europe and North America. We wanted to incorporate their views on the fundamental questions of adult education in the study, as we justifiably surmised that, because of the different economic, political and cultural circumstances, the influences on adult education varied significantly.

When selecting the experts, we also used other, subjective means of selection, by taking into account the personal opinions of people acquainted with the field and the suggestions of experts who had already answered our questionnaire.

The list of established experts in adult education was continually supplemented up to the end of the study: besides individuals, of whom we should particularly mention Alan Thomas of Canada and Alex Charters, several international educational associations assisted us by sending lists of their members (ICAE – International Council of Adult Education, Toronto, ESREA – European Society for Researchs on Adult Education, the American Association of Adult Education and ISCAE – the International Society for Comparative Adult Education). It was through their help that we were able to send our questionnaire to adult educators in Asia, Africa, South America and New Zealand.

The questionnaire was initially sent out on the 20th of December 1989 to 24 experts. Also enclosed was a letter in which we explained the purpose of the questionnaire and the reasons which led us to select this research method. Later, the contents of the accompanying letter remained unchanged; we merely supplemented it with the names of those who had already answered the questionnaire. The response to the questionnaire was fairly modest, as only two experts replied by the deadline (31st March 1990). After a patient wait and promises from experts who had not managed to prepare the answers, though they had promised to do so, we sent out the first follow-up letter in June 1990; at the same time, we considerably expanded our list of adult education experts. This extended list contained 116 people.

After the first follow-up letter, more responses started coming in (16 replies). However, these first responses indicated that the questions we had set were very demanding and complex, requiring a significant effort for the recipients to answer. We became aware of the fact that more time would be necessary and that it would also be necessary to encourage the experts further in order to obtain a sufficient number of replies.

We sent most of the experts two follow-up letters, and four to those whose answers we particularly wanted but who had not replied in spite of the two previous requests. Of those who did not reply to our four attempts, 9 were on our initial list.

With the purpose of encouraging the experts to reply, the first follow-up letters (the second follow-up letter was sent out in May 1991) contained, in addition to our request, a list of some of the replies we had already received. We also mentioned a number of well-known people from the field of adult education who had already sent us their replies. In the third follow-up letter (sent in November 1991) we cited some of the approbatory opinions of our study which we had received in accompanying letters from the experts who replied. Thus, a well-known Canadian expert in adult education wrote, "I have enjoyed replying to these questions, they make some dormant intentions. Thanks. I will enjoy equally seeing the results." These appreciative opinions also encouraged us to continue the study even when, due to the slow and difficult task of gathering the replies, we had almost given up hope. The second and third follow-up letters were sent at a time when the political situation in what was then Yugoslavia had reached a critical state. This, of course, also had an effect on gathering replies. The fourth follow-up letter was sent out to only a few experts (in April 1992) in the form of personal letters – to the most distinguished among them. We explained our perseverance and argued our cause with the interesting and extensive material we had already gathered, and above all with our dedication and responsibility to successfully complete the work we had started.

At this time, we also presented the study at all the important professional and scientific international gatherings of adult educators in which we participated, for it was these personal contacts and friendly follow-ups which paved the way for certain experts, who had not replied to our requests or who had even initially refused to cooperate for various reasons, to reply.

**A review of follow-ups and replies:**

| Follow-up letter | Date | No. of gathered answers |
|---|---|---|
| No. 1 | June 90 | 18 |
| No. 2 | June 91 | 46 |
| No. 3 | November 91 | 56 |
| No. 4 | April 92 | 88 |

**2.2.** The questionnaire was sent to 195 experts. We concluded our gathering of answers in July 1992, after having received 88 replies (45.13 %)[4]. Experts from 32 countries representing every continent provided answers[5].

The length of the answers was left to the experts, and was thus unlimited. This is why the answers vary considerably in length: the most extensive were the 13.5-page answer from Paolo Federighi and the 11-page answer from Liam Carey; the average length of contributions is 3.5 pages. Most of the replies were written in English, while 11 replies were written in other world languages, the majority of these in German, with others in Italian, Polish, Hungarian, French, Portuguese and Spanish.

### 2.3. Some quantitative data:

No. of potential respondents:
- 195

Of these female:
- 32 (16.4%)

No of all answers, including Federighi, Filipović, Tough, Carter
- 88 (45, 13%)

No. of replies by gender:
- female: 14 (16%)

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[4] In the chapter in which we present the experts' replies to our questionnaire, we incorporated 84 contributions. Either we could not regard the contributions from some of them (Tough, Carter, Federighi, Filipović) as direct answers or, instead of sending us their answers, they sent us articles in which they dealt with similar questions, yet which were written for different occasions.

[5] The data is shown under item 2.3

No. of replies by continent:
- Europe: 44 (50%)
- North America: 28 (32%)
- Asia: 7 (7.9%)
- South America: 4 (4.5%)
- Africa: 3 (3.4%)
- Australia: 2 (2,2%)

No. of replies by country (32):

| | |
|---|---|
| – USA | 20 |
| – United Kingdom | 8 |
| – Canada | 7 |
| – Germany | 6 |
| – The Netherlands, Denmark, Poland, Italy, Hungary | 3 |
| – Sweden, Austria, Japan, New Zealand, India, Serbia, Croatia | 2 |
| – Mexico, Belgien, France, Czech Republic, Estonia, Ireland, Thailand, Niger, Sri Lanka, Burundi, Botswana, Barbados, Brazil, Chile, Finland, Trinidad and Tobago | 1 |

### 2.4. Views on our research

In their accompanying letters, several authors gave their opinions on our research and our approach; with the answered questionnaire, 73 respondents sent us a note in which they informed us of their opinion concerning our work. We appreciate having received these opinions, no matter how critical they were of our work.

The authors gave their opinions on:
- the questionnaire and the topic of research,
- their response to our appeal for cooperation,
- their expectations concerning the results of the research,
- their opinions regarding recent events in former Yugoslavia.

Our main interest lay in how these renowned experts viewed our work and in their opinion of the questions we asked them in the questionnaire. 29 authors gave their opinions, which is two-fifths of those to whom questionnaires were sent.

Only a few authors gave completely negative opinions of our research; these refused to cooperate (only five persons did so). Those who expressed such views did so mainly in the conviction that the task was too demanding and they did not see how it could be properly done, either because of the chosen approach or because they did not feel professionally competent (i.e. did not engage in theoretical work, were more practically oriented, were retired or no longer worked in the field of adult education). Some of the authors who gave their answers were just as critical. Their comments on the research and the questionnaire were mainly: to the effect that the task was too demanding and could not be completed in such a short time and with such short answers; the task would be difficult to complete because the definitions of adult education are so different that it would be difficult to find a common denominator, since no common definitions exist; it would be impossible to give simple answers to questions which required more detailed study – one author even said that answering the questions would require six separate essays; some also explained that the conditions in some countries (i.e. Germany after unification) have changed so rapidly that it would be impossible to describe them. Those who were critical of the questionnaire itself said mainly that: the questions were too general; that it was impossible to give precise and profound answers to the questions. The critics of our research were themselves quite demanding and asked us questions regarding the purpose of the questionnaire, the kind of analysis to be carried out, the method of utilisation of the results and where they will be published, etc.

Even so, the majority of authors appraised our research as a serious approach, and acknowledged that our questions were "serious questions". A large number were of the opinion that our research and the questionnaire were both interesting. To some, our assignment seemed necessary and the concept of the project excellent. One of the authors complained that the seemingly easy task proved much more demanding. In one case, the opinion was expressed that the answers to the questions were in fact "a brief philosophy of adult education". The most positive assessments of our research called our project challenging and motivating, and we were thanked by some people for having motivated them to reflect along these lines, while the questions in the questionnaire were evaluated as stimulating their re-evaluation of their views. One author called the research exhilarating. Authors who gave a positive assessment of the research had different opinions about the questionnaire, saying mainly that the questions were "broadly set and multi-layered", short but demanding, etc.; nevertheless, there were some who claimed that the questionnaire limited them too much to adult education and did not allow them to reflect on a broader level.

A positive opinion of the project was also demonstrated by expressions of desires for the project to succeed – 18 authors explicitly said so. Many thanked us for having addressed them and showed a willingness to cooperate in the future. Many were interested in seeing the conclusions of the research and asked us to inform them. Those who were sent follow-up appeals for cooperation (which we explained to them as research ardour and persistence) acknowledged this persistence of ours. While some authors stated that they were honoured for having been called outstanding professionals – one even wrote that we have included him in a "group of excellent persons" – others criticized us by stating that they do not feel exceptional enough for such a title.

We were of course most pleased by those authors who gave their proposals as to how to continue the research, to ensure maximum success. A very constructive proposal was that we send the authors the results of the research so that they may further comment on them (Delphi method); it was suggested that we organize an international workshop at which we could agree on how to use the assembled materials. We received proposals on how to broaden the circle of collaborators. Those to whom we sent a list of cooperating experts proposed that, in the future, we should try to include more women and more participants from other continents (other than Europe and North America). Some gave us substantial help in preparing the list of participants. We also received an offer to publish the results of our research in the journal Studies in Education.

# Questionnaire

## Outstanding Professionals on Adult Education

1. HOW DO YOU UNDERSTAND ADULT EDUCATION TODAY?

   What do you understand under the term adult education? Which areas does it comprise? Does adult educaton exist as a uniform system?

2. WHAT ARE YOUR VIEWS ON THE RELATIONSHIP BETWEEN ADULT EDUCATION ("ANDRAGOGICS" AND EDUCATION OF CHILDREN/ /YOUTH (PEDAGOGICS)?

   Is it possible to speak about a special philosopy and theory of adult education as compared to the philosophy and theory of education for children and youth? If yes, what factors constitute the basis for the autonomy of adult education and its theory (andragogics)? Are the two interlinked and complementary in your country? Are they rivals which diverge?

3. HAVE THE PHILOSOPHY AND PRACTICE OF CONTEMPORARY ADULT EDUCATION CHANGED SO SIGNIFICANTLY THAT ITS BASIC CONCEPTS NEED REDEFINING?

   If yes, what are the reasons that call for this? What are the basic and propulsive elements of the new concept to emerge? How do you see the role fo adult school and out-of-school education or formal and non-formal education within the new concept of adult education?

4. WHAT PLACE DOES ADULT EDUCATION HAVE OR SHOULD HAVE IN THE SOCIETY?

   In your country? On the global scale?

5. TO WHAT EXTENT IS ADULT EDUCATION A MATTER OF AN INDIVIDUAL'S PERSONAL INTEREST? TO WHAT EXTENT IS IT A RESPONSIBILITY OF ENTERPRISES AND ORGANIZATIONS, COMMUNITIES OR THE STATE?

   What is your personal view? What is – if formulated – the official (education) policy of your country?

6. WHICH IDEA OR GOAL DO YOU FIND MOST WORTHWHILE PURSUING IN ADULT EDUCATION?

   What have you done professionally to realize this idea?

We are aware that the questions we have asked are very broad and of a general nature. What we are interested in is your personal attitude towards them. Please state it briefly and concisely; the answers should be contained on two to four typed pages. You can use English, French, Russian, German, Spanish or your mother tongue if this should be easier.

We are asking you for the following personal data (only to verify if our data is correct and for identification):

1. Name: ________________________________
2. Institution where you are working: ________________________.
   Address: ________________________________
   Phone: ________________________________
3. Position at work: ________________________________
4. Profession: ________________________________
   The field of your study: ________________________.
   The present work area: ________________________
   Date: ______________ Signature: ________________________

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**Accompanying Letter**

Dear colleague,

Within the research programme of the Educational Research Institute at the University of Ljubljana we deal, among other things concerning education, also with questions of reconception of adult education and with theoretical questions of adult education (andragoy). Although proceeding from our situation the world's dimension of the theme must be taken into account, the dimension which is connected with the assertion of the principle of permanence of education and with the vison of "learning society".

We see number of reasons for our engagement in this type of research, one of the most important being perhaps the fact that the last few decades have been marked by a rapid development of adult education worldwide, a process in which it has been confronted with the traditional concepts and models. As it has developed in different directions, a variety of attitudes, concepts and even terms defining adult educaton both as a whole and its constitutional parts and areas have emerged.

For this reason we have decided to make a request on the most distinguished professionals engaged in adult education worldwide to briefly outline their views and understanding of some questions concerning adult education. Thus we have designed a short questionnaire, which we hope you would care to answer as you have been included, due to the outstanding place you hold in adult education, into our representative sample.

The answers we hope to receive will enable us to make comparisons in which you may also be interested. We intend to publish them in a study under the title "Outstanding Professionals on Adult Education" so as to make them known to a wide circle of professionals and students, in this country and, hopefully, internationally as well. The information gathered in such a way cannot possibly be collected by any other method, not even through slow and meticulous study of written sources.

We hope will find our purpose worthwhile and will be willing to spend some of your valuable time and energy on answering our questions. We would greatly appreciate your cooperation as it is of great importance for the success of our research.

With best wishes,

Zoran Jelenc
Head of adult educational research
Educational Research Institute of
University of Ljubljana

# AUTHORS' ANSWERS TO THE QUESTIONNAIRE

## PAUL BELANGER

### Germany

1.

Because of the upsurge for learning in the demands among the adult population and the growth of diversified educational responses to these demands, we are now encountering a significant epistemological problem regarding the vast domain of adult learning. We need to make a distinction between the social demand for adult learning that is the demand for learning opportunities among adults on one side and the different institutionalized and marginal or new responses to such a demand. It is clear that the institutionalized or existing provision of adult education is only coping with a part of this social demand.

Secondly, although at present the work dimension of this demand may seem predominant, many indicators are telling us that in the future the non-work related dimension of the learning demand will grow very rapidly. This has to do with the diminishing importance of work in the lifestyle of individuals in post-industrial societies, as well as with the demand for a growing participation of citizens in the solution of contemporary problems relating to health, ecology, population issues, and intercultural understanding. The demographic factor has also to be taken into account, since the trend towards aging populations is creating a new cultural space if not a "final new Frontier" for the development of the education of adults.

2.

In the overall economy of lifelong education, the crucial issue is the democratisation of initial education, in order to give all citizens, during the first period of their life, the chance to get a learning "take off" that will create a lifelong expectation of and capacity for recurrent learning activities. Indeed, we are now encountering an important social divide in the knowledge intensive post-industrial societies between those who cummulate learning opportunities and those who cummulate disadvantages. This is the fundamental issue regarding the relation between initial and further education.

3.

No answer.

4.

If our vision of adult learning encompasses the old reality of learning opportunities for adults, it is then evident that the volume of educational activities in an out-of-school context is greater than the overall initial formal education probation. This shift of gravity in the overall economy of education from initial to continuing education, though not recognized in many countries, will have many implications. The first one will be one regarding the changing role of the ministries of education which until now were mainly ministries of initial education and which, in the future, will have to share their responsibilities with many other ministries and organizations in society to cope with the diversified reality of adult learning. The second dimension is the significance of learning intensive pattern of development that is now taking place at work and in civil society. There is a close relationship between democratic development, participation and learning opportunities. There is no development of a democratic nature without participation, and there is no participation without democratisation of learning opportunities. Indeed there is a critical relationship between social change and adult education. However, social change can only be a participative process rooted in the involvement and the expertise of citizens. Social change without popular participation and popular participation without learning will last only as long as any autoritarian project can last, that is, the time needed to get rid of it.

5.

There is a strong parallel to be made between the environment and education in the sense that these two societal issues have emerged in the current crisis of world affairs. It is then no longer possible to develop intervention in both areas along a state centralized pattern. In both cases new forms of development will have to take place involving new relations between the state and the civil society. In both cases no solution can be found without a participatory pattern of development and yet in both cases no development can take place without the support of the state. It is within such parametres that adult education will grow very rapidly but in an institutionalized pattern as yet unknown.

6.

We cannot plan adult education the way formal initial education was planned. It is not possible to foresee the needs of appropriate adult learning and plan accordingly the educational programmes. The only way to solve the mismatch between the demand and the response is to make provisions flexible enough to answer the expectations expressed by local groups and individuals, on the assumption that their judgements are indeed the best information base for the development of relevant learning activities. That is not to say that a plan of action cannot be developed, or that a midterm perspective cannot be constructed, but that these can only be built in broad terms leaving sufficient space for individualized definitions of needs within the broad economic, cultural and social long-term perspectives.

# HANNELORE BLASCHEK

## Austria

### 1.

(For me) the term "adult education" has several meanings:

– First: it is an educational process which adults who have completed the initial educational period (first opportunity) choose freely and responsibly. It is founded on an organized offer which, in the final instance, is always only help towards self-education.

– Adult education is used to denote the entire complex of institutions, associations, professional offices and organizations, all of them founded with a view to launching and furthering the process of this kind of education. Related to this is the conception of organizations whose principal goal is the education of adults (these organizations are associated in the Austrian Conference for Adult Education). In Austria one also classifies among institutions of adult education public libraries, whereas, in a broader sense, the term also extends to the educational activity carried on in firms, on the radio and on television, further education in professional societies and scientific associations, the training of functionaries in trade-unions, societies, political parties, and the like.

– And last, but not least, adult education denotes a scholarly or scientific discipline which is admittedly in an early stage of development, but today already establishing itself in universities.

Adult education comprises both general education, professional training, and the acquiring of school education. Under general education are include cultural, political, economic, musical, social, and religious education; education about the family, health, environment, foreign languages, education for leisure time and hobbies, as well as all kinds of public campaigns aimed at helping people in day-to-day life and in their personality development. Professional training comprises: training for a particular vocation, additional or further training, and re-training for a related or different vocation. These fields, however, should not be viewed as strictly separate, for there is a great deal of interrelatedness. This applies in particular to the relatedness between professional and general education which is discussed in public not a little, but receives inadequate attention in educational policy.

Adult education is not a uniform system, and I believe that we may not set ourselves (something like that) as our goal. In accordance with our understanding of democracy we are obliged to preserve the pluralistic set-up of institutions, of such institutions which have a different image of people and the world. It is necessary to make it possible for a potential participant to choose freely from among the various offers. Since adult education is something which primarily society and not the state administration is concerned with, this multifariousness constitutes one of its essential characteristics.

One the other hand, it must not remain unnoticed that in public adult education much too much is presented as an almost unsurveyable number of the most diverse institutions: certain matters are duplicated, there arise demands in unnecessary fields, while at the same time gaps start to be noticed; lastly, some fields are even being neglected. We can state that the attitude of society towards these fields is rather non-uniform and that, when compared with other fields (such as e.g. schools, social work), in state agencies it is only with difficulty that some uniform stands are reached.

In order to preserve variety and the pluralism of adult education it is necessary to make increased efforts for coordinated work and co-operation, notably for the exchange of ideas. When we have understood adult education as the fourth field of the educational system, then we realize how urgent it is to have professional associations and institutions which, in fact, are platforms for discussion/debate, cooperation and joint planning.

### 2.

In my opinion, adult education represents a separate field, different from general pedagogy, and also the issues arising here represent grounds for recognizing it as a special discipline.

– The most significant basis for such a separate theory is, to my mind, in the specific characteristics of adulthood (questions concerning the psychology of learning, of life periods, of career, of individual opportunities for learning, of special tasks, opportunities, and crises in the adult period) and in the specific situations of individual target groups (such as e.g. elderly people, mothers receiving limited, or no financial help for children). It is also the education of these people that requires special methodology and didactics.

– On the other hand, I see the substantiation for this in individual institutions of adult education such as proceed from the historical context itself and are the expression of the impact of social forces; they have developed specific goals, methodological and content-orientated positions, and various organizational forms. The freedom of institutions in drawing up their programmes leads on to specific tasks – for example, to pedagogical planning and discovering needs, to informing the public about this kind of work – and to the structure of staff members, which essentially differs from those in the school system.

– Finally, the very idea of permanent education relates the two fields and substantiates the new attitude towards education and further education. In Austria, pedagogics and adult education are somehow related. Thus, for instance, through lectures and practical courses prospective teachers at compulsory schools are already introduced into the education of adults. From 1984 onwards the Ministry of Education has permitted the employment of unemployed young teachers in institutions of adult education on a temporary basis. Irrespective of the socio-political motive, the tendency is that young teachers become acquainted with institutions and with working methods in adult education.

All Austrian universities' departments of pedagogy offer lectures, seminars, and co-operation in projects on adult education.

Graduate studies in pedagogy can also be pursued in specialization for adult education.

In practice, however, as regards the cooperation between school and adult education there are a great many questions unanswered and wishes unfulfilled (for instance, the use of facilities, the inclusion of work with adults in the teacher's salary, advancement, possibilities of shifting from one field of education to another). Initiatives from adult education itself constantly arise to improve contacts between adult education and school.

Both in theory and in practice adult education continues to remain a "climber", starting from the fringe in comparison with other educational fields. But in recent times it can be noticed that this field is increasingly receiving public recognition.

### 3.

The philosophy and practice of adult education have changed. Such a change is represented already in the unimpeded transition to a smooth passing over to psychological practice and therapy and to work in the community and social activities.But it is my opinion that the psychologization of adult education on the one hand and the transition to social work on the other are in disfavour of the pedagogical category which connects both teachers and learners with the content of education.

By taking into consideration the principle of "orientation towards the participants", issues of vital significance come to the foreground. Participants themselves are people with a knowledge of life (one could say the participants are themselves experts). Although they continue to feel a great need to acquire general education, professional training and specific abilities and skills (e.g. for leisure time, personal interests) it seems to me that the urge to expand the horizons of knowledge – which, at least according to my understanding, is the most profound spur for education – is on the wane. Owing to the overload of information currently received through the mass media and also from – partly private – institutions knowledge is no longer so much valued as it was, for example, in the immediate post-war period. There is a strongly growing need for guidance and counselling, but this cannot be carried on in the absence of a sense of values.

At the same time, there is a repeatedly arising need for "new general education", strongly oriented towards creativity, personal development, comprehensive education which is somehow at variance with unilateral professional training.

I believe that adult education is a flexible field quickly responding to societal challenges and scientific trends, as well as to currents "in vogue". This may be a priority, but at the same time also a danger. This flexibility can also be seen in institutional structures – new institutions appear, social movements (e.g. alternative trends) are becoming connected with educational institutions. While the established institutions of adult education tend towards the professionalization and systematization of their work, certain new groups are spring up spontaneously, stimulated by the need for self-organized learning; groups are being formed to work in the community, and so forth, and these denote a kind of "alternative education of adults". Admittedly creative tension, but it is also one of the challenges that adult education faces.

The school system is continuously improving and expending and for this reason adult education is losing its significance in performing a supplementary role and having this kind of significance. In spite of this, in Austria in recent years it has continued to provide a supplement to basic education. And the second thing which is important and was also supported by the state cultural commission was easier entrance to universities. Thus in the first stage of Austrian planning of development, for instance, there where three projects designed for the formation of "a different educational course". The form of scientific education which is continuously expanding is the so-called "study for senior citizens", courses for seniors offered in Austria universities.

If "formal education" is also taken to denote the acquisition of professional qualifications, then this field is rapidly going to receive support, since it is a clear fact that professional knowledge quickly becomes outdated and that work on acquiring new skills and knowledge is also – in view of the European market and related demands for competitiveness – a clear priority. In this context it should be emphasized that we hope the progress of science leads not only to the "offensive of skilled staff", but also to the development of personal qualities such as responsibility for one's actions, a sense of cooperation, the purposeful connecting of work and leisure time, etc. This means that formal and non-formal education should be related as closely as possible.

## 4.

## *Public Support*

In declarations – also in those given out by political parties – adult education may invariably be referred to as an independent, significant field of education, but it has never received adequate material support. This year the amount of money allotted for this purpose (on the initiative of the new Minister of Education and partly only on the initiative of the authorities in federal countries) has been increased and this raises hopes that circumstances may improve. But the demand of the Conference of Adult

Education in Austria that one percent of the budget allocated for the whole education system should be for adult education has not been met.

### *Information About the Situation*

Various publications, public events such as days of adult education and other cultural events have contributed a great deal towards the dissemination of the idea of adult education. Among the broader strata of the population, however, this idea still remains unclarified and is too much related to "school" and to the prejudices connected with it. Also, the point that the improvement of knowledge or skills belongs to the role of the adult has not as yet completely prevailed. Many things organized by institutions of adult education are not understood by the general public as "adult education" (e.g. courses for developing creativity, for reconstructing a village, work with target groups).

### *The Role in the World*

I believe that adult education performs a significant role in Unesco, not least as a vehicle for social changes. In the Europe it is professional training which is in the foreground; it is taken to be a significant factor of scientific progress. It would appear that international cooperation which has become established in personal contacts or in part through friendly relations performs a comparatively important role in adult education – possibly greater than in other fields of education. Perhaps it was the uncertainty in this young discipline, the struggle for recognition within the national framework, as well as commonly shared value judgements, which contributed to the situation where those working on adult education in different countries feel themselves closely related.

### 5.

I believe that adult education is a private as well as a public affair. People are evidently greatly interested in further education, as this is related e.g. to professional promotion, to the spending of leisure time, or to personal development. It is the particular individual who can contribute to this (in time and in money). There are fields in which the individual should keep improving their knowledge and skills (e.g. in politics, environmental science, family, health, and the like). The right to education corresponds to the moral responsibility for education. Nobody should be forced to engage in education, not even in these socially significant fields. The state administration and the institutions of adult education should provide for the best conditions possible to make participation easier. It is necessary to overcome hindrances and to stimulate participation – through developing a willingness to learn and through motivating cooperation and perseverance. Finally, it is work in target groups that constitutes a kind of help in the education of individual groups (of the unemployed, of fugitives, of elderly people, and the like) and it also requires a greater commitment for the cooperation of institutions from this field as well as greater financial aid from the state. The work in this field is demanding indeed. In part it is first necessary to create opportunities for further education which do not exist, and also to apply uncommon methods to attract participants.

The state (as a Federal State), according to legislation passed in 1973, is obliged to support adult education and, accordingly, provide that those who receive such support remain independent, which means that they themselves design programmes, decide on methods and select staff. This support, however, depends on the current regulation in force, which is to say that the state is not obliged to finance adult education (unlike, for instance, in Germany, where the state is obliged to finance it by law), and also the sum of money is not fixed.

But the federal government, the provinces and communities are nevertheless greatly interested in seeing that adult education is well organized and conducted professionally. This is, after all, to be seen from the Developmental Plan for the Co-operative System of Adult Education in Austria which, since 1980, has been implemented by the Ministry of Education, and on the basis of which it was possible to secure additional money for projects dealing with adult education. In conjunction with these projects the state administration can support goals determined by content – such as, for instance, those formulated in proposals for "improvement in information and co-operation" or for "multi-cultural education".

Responsibility for adult education is shared by legal agents regulating financial affairs and personnel policy such as chambers, churches, trade-unions. Education is stimulated by economic enterprises (further education in firms) and by professional associations (e.g. in industry).

6.

I am quite familiar with environmental problems. In spite of numerous declarations against the roots of these problems, the standard attitudes have changed little indeed. Therefore I would think it worth our while to try and form a new, more responsible way of living, to stimulate non-material values and "cultural self-restriction".

A different field are the challenges that accompany the ageing process; "active" elderly people should make better use of the opportunities of the third life-period- of opportunities not simply to enjoy life without professional obligations, but also to discover interesting tasks, of free cooperation in all different kinds of living and professional experience and, lastly, to develop that "wisdom" which is an indispensable factor in social life. Another challenge relates to old people who require care and assistance in everyday life. These people need not only specialized institutions, but also the warmth and help of other people. And it is old age and handicaps that raise the question of what constitutes the sense of a person's existence.

The third field: help in education which leads on to a better mutual understanding and overcoming of difficulties in relation to other people – either in one's own country or with regard to other nations. This is most closely connected with the developing of one's own personality, with a fuller recognition and utilization of one's own capabilities and power.

Self-realization is for me, a significant goal – and I see it as best pursued by service to another person, in dedicating oneself to ideas and people, and in responsibility in relation towards the created work and the creator. The religious dimension is, for me, the deepest root of all being. This dimension need not always be incorporated in adult education. But I believe that in adult education it remains essential to what picture of people, to which values are at issue. I think it is significant that we shed light on these, often barely expressed theses and fundamental tendencies. In my publications and lecture I have time and again called attention to this.

## AD BOEREN

### The Netherlands

1.
To us adult education comprises all forms of education, instruction and training, formal as well as non-formal, which provide adults with an opportunity to increase their knowledge and skills in a structured way. Our description of the term implies that we do not see adult education as a uniform system.

2.
In our view the scope and perspective of adult and youth education are distinctly different. The major differences are: a) adult is voluntary while a substantial part of youth education is compulsory; b) adults have a great deal of experience that can be used in the learning process, and often have a job, while children are educated to take their place in society; c) adults tend to partake in adult education on the basis of specific personal needs, while children attend a fairly general educational curriculum (other objectives, motivation). These differences strongly influence the content, methodologies, organization and management of the respective education systems.

3.
Over the past decades education has become more and more user oriented, responding to the needs and learning experiences of adults. This has called for increasing levels of flexibility in the provision of adult education.

4.
Increasingly the importance of lifelong education is understood in the context of continuously improving the knowledge and skills of citizens to assist the better functioning of society, the improvement for the quality of life of the citizens, and to enable effective responses to demands originating from the changing social, economical and political situation. Hence, adult education should get the same amount of attention and support as general education.

5.
Adult education is a matter of an individual's personal interest. In those cases where the education leads to benefits, the benefits are primarily confined to the learner. However, even in these cases the education of the individual may generate benefits for enterprises, the community or the state. If the results of adult education are

foreseen to benefit socieal, communal or entrepreneurial needs, then in that case adult education should be a concern of the respective bodies in these fields.

6.

The most challenging and worthwhile task would be to extend adult education opportunities to all segments of society, especially to the poor, the less educated and to minorities.

Over the years CESO has scientifically as well as practically contributed to the development and improvement of adult education programmes in developing countries by participating in research and development projects in this area and by the publication of relevant experiences. We may refer to a number of CESO publications which we have included.

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# LALAGE BOWN

## Great Britain

1.
I am happy to accept the broad definition of Adult Education offered by UNESCO in 1976. That definition reminds us that the education of adults has both social purposes and purposes defined by individual learners, that participants may never have been to school or may have already acquired a high level of formal education and that the subject-matter of adult learning may relate to personal interests, to roles in the family, the community or the wider society, and/or to work (paid or unpaid).

Adult education cannot easily be seen as a "uniform system", since different countries will have different systems depending on social, economic, political and educational conditions. Within a given country there will be both official and voluntary agencies of adult education and there will be agencies whose main purpose is not educational, but whose activities encompass some adult educational activities (e.g. a church, or a maternity clinic).

2.
There a number of theories of adult education which we encourage our students to study (and from which they may develop their own philosophy or rationale). We have found it useful to study the work of Paulo Freire, Ettore Gelpi, Antonio Gramsci, R.M. Hutchins, Paul Lengrand, and B. Suchodolski. In our own country, we have had a number of thinkers who have illuminated ideas on adult education, including: Kenneth Lawson, Albert Mansbridge, Henry Morris, R.W.K. Paterson, R.H. Tawney, William Temple and Basil Yeaxlee.

Present-day theory seems to start from a framework of **lifelong education,** and within this global framework it is entirely possible to see a distinction between theories of child education and theories of adult education, because there is a distinction between the lack of control of a child over her/his learning and the much greater degree of control which an adult has. A second unifying concept is that of **human development**, so that all education is seen as developmental; but within this concept too it is possible to distinguish between a child's development and an adult's. (This partly follows the ideas of Malcolm Knowles).

We have no one view in Britain. In my own institution, we in Adult Education interact with those in (formal) Education, and I don't know many places where the two branches are "rivals". On the other hand, I suspect that the prevailing pattern is one of mutual ignorance and separation in the development of theory, owing to lack of communication.

3.

As a historian, I am more inclined to see the continuity of ideas and practice than to see any very great change taking place. The issue is one of underlying values. Differing value-systems will call differing ideas and practice.

4.

Adult education should be the major tool for enabling individuals and societies to adapt to change and to bring about change and development. This general principle could be applied everywhere.

5.

In a market economy (such as the UK is officially), the theory is that adult education is a matter for individual payment (so that not everyone interested can afford to satisfy their interest). In my own view, education should be a right for individuals of every age and the State should, at the very least, defray costs for each adult individual to have regular access to education, which can be provided by voluntary agencies, enterprises or communities.

In practice, in our UK society, although it is true that many people can't afford adult education, the reality is that the State exerts some control over what type of agencies provide for adult and manipulates the curriculum through a system of recognition.

6.

I believe that the underlying purpose of adult education is to improve society and have always tried to design my teaching for adults with this goal in mind. This belief puts adult education into the domain of public policy and I have spent much of my life trying to influence policies and policy-makers (e.g. through seminars, through input into national development plans, through the broadcasting media).

# DONALD H. BRUNDAGE

## Canada

1.

I wish I were in a better position to answer this question. Unlike Titmus, Duke etc. I have not worked a great deal in the international field of Adult Education so I have very biased (North American) view of what the field is all about. Yet I do have a view, of course, which, although limited is mine.

Adult Edication is a vast "empire" of a variety of learning contexts - formal, informal, non formal and personal. (I would suggest Allen Tough's contributions fall into that category although they are variously labeled). The contexts overlap, feed on one another, stenghten and support one another and, in whole, represent an amazing richness that few of us really appreciate. (Roby Kidd did and worked mightly to sustain it). The system is not uniform nor predictable: it just is, and like "topsy" (an old English expression) is growing exponentially.

2.

The literature used to make much of this difference but no more. We use the word "Mothitics" to describe the science and art of learning over the life span which is a preffered way of knowledging that we continue to learn and grow over the years in this reincarnation (and hopefully in others as well!). You use the terms philosophy and theory. In the North American context we speek largely of psychological, sociological and anthropological aspects of learning rather than philosophic. If there is anything which devides our continents on understanding the nature of learning this is it. We would do well to clearly heed one another to need our research, writing and insights to come to a better understandings of learning over the life span. The Asian influence as well is making substantial input in our recent writing on the subject – which by the way is largely philosophic. No doubt your reason for developing this questionnaire is related to demonstrating our difference and how they might be more systemically resolved.

In our country the Federal Government is currently coming to grips with the concept of learning over the life span. They are coming to recognize that the interface between these two polarities (child and adult) is a critical one which needs to be addressed in a research way as well as one of application. Much money is going to be deployed to address the dilemma of why we have so many dropouts in our school systems and why we are so poor in training techniques. One becomes rather skeptical of government intentions but the evidence is so compelling about the need to change our philosophy, our approach to training, our methodologies, etc. that even government realizes that unless changes are made we stand to lose out in the international competition for a leading "place in the sun" in future years. Economically it makes sense, philosophically it makes sense, socially it makes sense even theologically it makes sense. The question is will they do what they say they will do. Don't hold your breath! (I'm being cynical of course but my hopeful nature tells me we are on the threshold of brave new adventures in adult learning in Canada).

**3.**

I have answered some of this question above, or at least have attempted to. It would take several books to really deal with this question so perhaps I will simply record influences which I believe are necessary to consider.

a) Our changing world economies i.e. the move internationally of global trading blocks which compete with one another, especially economically.

b) Our recognition that learning over the life span is not only possible but desirable.

c) Our awareness of the power of ideas.

d) Our ethnic anclusion (Currently in Toronto we have more Italians than in the city of Milan) (over 500.000) more Portuguese than in Port O Port, more Germans than in Bremen etc. Now the Hong Kong Chinese are moving in huge numbers. As a consequence our WASP (White Anglo Saxon Protestant population is in the minority although it tends to be dominant in **controlling** our city and country. The pressure for reform is insistent and emphatic – a major challenge to our attempts to be relevant as adult educators.

e) The need for a comprehensive, cooperative world order. (Another book!)

The basic elements are, as stated above, a collaborative and systematic approach to working on the changes needed, to codify and implement the changes to reflect the emerging theoretical base form which they are derived. Roby was about all this in his major attempts to moderate differences, to see new possibilities and to encourage old systems to move into 21st century. He died in the attempt which is prophetic.

All of our systems, formal, non formal, informal are finding new ways to collaborate in this country although our progress is slow but better than our American friends are doing. Perhaps this is because we are so much smaller, know one another and can find ways to begin the change process. In huge systems such Russia and the US progress is slower in this regard because of the phenomenon of mass: to intervene in the system is a gigantic challenge which not many attempt – even governments. Often the political consequences are unsavory but there are many other reasons as well as has been suggested.

4.

Every place. As I have said we as a nation are just beginning to wake up to the possibilities. But that is true of many others such as yours athough the political, social, and economic realties in your country are problematic at the moment.

5.

Here again is a dilemma. Of necessity learning can only take place within individuals. Collectively, however, we need to learn as well as I suggest our nation (provinces and municipalities included). Quebec's current struggle to be "free" from the rest of Canada is a good case in point. Latterly they have dismissed our much revered human rights codes in favour of their collectivity, their need to be distinct. What does that say to the nature of learning? Much indeed. When it comes to identify issues, based on cultural diversities, the individual is subordinated to the larger system at incredible cost. (No need to tell you of this issue!). But in the end, it is the individual and his/her capacity to learn, change and grow that will inevitably bring us to a brighter future, locally, provincially, natinally and internationally.

6.

Another big question. The essential idea which stimulates me and urges me to be more relevant as a person first, then as professional is MY capacity to grow and change. At 65 I'm just beginning to see the possibilities for what I need to know as a child of God, as a citizen of Canada. as a parent and grandparent, as a friend etc. If only I could convince others of that reality especially our younger folk who are giving up on our society, coping out in a miasma of indifference and self seeking confounded by excessive drugs and alcohol. Makes me sound puritanical but the facts speak for themselves. We need new and inspired leadership in this country to challenge us to meet these elusive but compelling goals. Sadly we seem to be without such leadership at the moment but we continue to believe (we must) that it will emerge.

# LIAM CAREY

## Ireland

The term adult education in Ireland today embraces such terms as continuing education, training, recurrent education, community education, community development, youth work (out of school youth), adult learning activities. As such it denotes all forms of planned, systematic, integrated, assesses and intentional learning activities or opportunities which enable adults or participants grow or develop or change or be reinforced in knowledge, abilities, skills, attitudes and values. These learning activities may be guided, directed or facilitated by 'another' (tutor/resource person) or by the learner himself or herself. A very high proportion of learners in North America and Western Europe do engage in systematic self-directed learning annually.

Adult education as defined comprises all those learning programmes or projects which are either organised by statutory or voluntary bodies or by the individual learners themselves and which seek to:

- Facilitate total and holistic personal development of the learner (and indirectly the tutor);
- Contribute to the vocational development of the learner;
- Enable the learner fulfil his/her social roles and functions in a changing technological society;
- Conscientise the learner as 'regards his/her right duty and capacity to participate in group, community and societal decision-making about those issues which concern or affect him/her, family, group or community or country;
- Help the learner in his/her search for meaning and a vision or purpose for living;
- Satisfy the learner's spiritual needs and concerns;
- Promote effective communications and positive interpersonal and intrapersonal relations;
- Contribute to peace building and maintenance;
- Facilitate participation by adults in liberal, human, social, physical and theological studies;
- Help adults continue their professional education, i.e., to achieve professionalism in his/her career;
- Study in depth family life and how it copes with the emerging, changing society and the pluralism of values which effect integrated family living today;
- To encourage adults to participate in international cooperation and to play an informed part in such areas as human rights, environmental development, aids

and substance abuse, the rights of minority and ethnic groups, the changing nature of work studies and programmes;

- Counteract obsolescence in knowledge, skills and attitudes in the learner, the group or the community;
- Help adults explore and use creatively the increased leisure hours;
- Enable adults participate in community development, innovation and enterprise;
- Help adults be 'reflective' practitioners;
- Help adults learn, preserve and promote the cultural heritage;
- Enable adults become self reliant and masters of their own destiny;
- Enable adults challenge the values and assumptions which underlie all aspects or areas of human and general social living today.

There is no uniform system of adult education in Ireland. The Vocational Education Committee (V.E.C.) is a statutory county agency which has been mandated to provide adult and community education to meet the learning needs and interest of the local county catchment area. This local authority also provides substantial post-primary education (12+ years). The churches also provide adult education while at the sametime offering a widespread local post-primary and locally administered state system of primary education (5+ years). The central Department of Education has the responsibility of ensuring that the V.E.C. provides adult education, especially for the disadvantaged and illiterate in the local community. There is a local ad hoc Adult Education Board (a subcommittee of the V.E.C.) monitor the adult basic and community education provision. Many other departments of Government also provide resources to support locally-based adult education (Dept. of Agriculture/agricultural education, Dept. of Labour/training programmes, Dept. of Health/health education).

A new Educational Law and Philosophy is expected within the next two years. A discussion paper on this significant event is being now published (September 1991). There is a National Association of Adult Education (AONTAS) which helps to promote adult education innovations and policies. It has developed effective dialogue with the Dept. of Education. Adult education, statutory and voluntary agencies, and learners themselves are members of this national institution. It is grant aided by the State. The members of Aontas also pay an annual subscription. It is non-governmental agency.

Pedagogy and Adragogy as regards certain fundamentals or basic issues are similar. The development of both sciences are based on:

(I) A *Philosophy of the Human Person* and his or her reality, etc. This also includes a philosophy of human Nature.

(II) A *Philosophy of Education: Aims, Objectives, etc.* which also includes the study of Epistemology and Logic and Ethics.

(III) *The Psychology of Learning*

In this area, differences have been noted as how children learn and how adults learn; the role of function of memory for children and adults may also vary; the use and function of life experience may differ in both cases, perhaps more dominant or obvious in the case of adult learning. However developmental and analytical psychology (perhaps more adult centered) have much to say as regards the learning needs of adults and the methods of adult learning.

(IV) *Methods (or Methodologies ) of Learning and Development*

Here there may have been differences in the past but today methods of adult learning are being more frequently used in pedagogical activities (e.g. group discussion, field work, experiential learning activities, case study, portfolios and learning journals, critical reflection, self-directed learning, etc.).

(V) *The Role of the Tutor/Teacher*

Until recently there were major differences between the teacher of children and the adult educator/tutor. But now one can identify a host of roles and functions which are common to both teachers. During the last fifteen years the complex and manifold roles of the adult educator have been tested and clarified. These have helped to humanize and inform the child-teacher as regard to how he/she should operate. Both tutors/ /teachers today are seen as resource persons, counsellors, subject experts, evaluators, change agents, facilitators, leaders and communicators, team workers, etc.

(VI) *The Sociology of Education* has made significant contribution to pedagogy and andragogy and will continue to do so. How the child education system and the adult education system interacts with society and societal change, at times, dramatic changes, are crucial areas of study and critical analysis. The scientific study of this issue will offer much to curriculum development, identification and optimum use of human resources, methodology and the development of relevant and significant experiences for child and adult. Action research and participatory research, more emphasised by adult and community educators, have now found their way into pedagogy.

(VII) Anthropology has also enriched both disciplines not only as regards context but also as regards process and the analysis of cultural interaction between andragogy, pedagogy and learner/tutor/community.

3.

The emphasis on adult vocational training as an absolute necessity to promote economic development and counteract and combat long-term unemployment and poverty has tended to unify or integrate training and adult education. International agencies such as the Council of Europe, the European Community, CEDEFOP, National White Papers on Education and Training, National Economic and Social Agreements, the proposed establishment in some countries of National and Regional

Councils of Education and Training, various higher education institutions related to education and training have encouraged and at the same time highlighted this integration of training and adult education.

The availability of E.C. financial resources to promote local community enterprise, integrated rural development, local community initiatives for the training of the unemployed, the promotion of E.C. projects such as Now, Horizon and Euroform have helped focus educators and educational policy makers on community development as both a philosophy and process and the outcome of community education. There is now an urgent need to train professional and voluntary community educators (facilitators or change agents).

Likewise the rapid growth of the need and demand for quality control and unit cost analysis of financial inputs by Government to all sections of education has highlighted and stressed the need for examining the quality (standards/criteria) of the training of professional adult educators. Can criteria of excellence for adult educators both as researchers, policy makers, administrators and practitioners be established? Should they be established? Who should establish these criteria of excellence?

Reports etc. of vocational training and adult education worldwide are demanding the provision of adult educational counselling service.

## 4.

Adult education in Ireland occupies a marginal position though reference to adult basic and community education has appeared in the recent Programme for Economic and Social progress (1991). Furthermore, the Minister for Education promises to include an adult education section in the forthcoming Education Act (1993 approx).

The Centre for Adult and Community Education, St. Patrick College, Maynooth is the only third level institution which provides full-time postgraduate programmes for adult educators in Ireland. Most major industries have well planned continuing education programmes. The main elements of the adult education provision in Ireland is the training of long-term unemployed adults, adult illiteracy projects, daytime women's adult education (self-directing groups), active retirement community education group, adult religious education, personal development and basic counselling skills courses, community development projects in the disadvantaged areas, etc.

Furthermore many countries today are reviewing their adult education provision. This is being done against a background of gigantic political, economic and global social and technological change and development.

The demand of accreditation of adult education courses, the accreditation of prior learning, again are issues which adult education must scientifically examine.

In the light of these happenings it would seem both urgent and necessary for adult educators to realise the total adult education enterprise. It would seem that this enterprise is now being called to be the expert and the process for international, national and local social, cultural and economic development cooperation, peace and stability. This enterprise has develop a flexibility so as to respond instantly to new emerging social and personal learning needs, interests, concerns and issues. The adult education enterprise has to be dynamic and organic not static or mechanistic.

Adult education in Ireland must continue to help adults meet their own education or learning needs and interests. Adults must have access to learning opportunities when and where and how they desire them. The issue of accreditation of adult education programmes and the accreditation of prior learning have yet to be faced by the majority of adult education agencies and institutions of higher education. Adult education must continue to help adult develop as a total individual person and at the same time be able to participate in those decisions which concern their wellbeing and the development of their families and communities. Adult education in Ireland will have to introduce adult educators to the broad area of comparative studies in this field. Likewise it should enable the adult population develop an understanding and appreciation of other cultures, especially in Western, Eastern and Central Europe.

Adults must continue to develop and reinforce competencies and transferable skills which will enable them to participate effectively in economic enterprises.

Adult education must examine how best to use the mass media especially local radio to provide adult education. Adult Educators and agencies must seek to encourage the self-directing learners and make provision for a relevant educational counselling and guidance service for adults.

Research in adult education is as yet in its infant stage in Ireland. More finances, resources and adult education expertise will be required to undertake significant action research in adult and continuing education and community development. If the theoretical basis of adult education is to develop, action research and longitudinal studies of learners, etc. are urgently required. A deeper and more scientific analysis of personal and institutional obstacles to adult learning is also an urgent necessity.

5.

In Ireland, in most cases, it is the personal choice of the adult learner to participate in programmes of studies. Many agencies in virtue of their mission to teach or to afford learning opportunities to adults certainly encourage the adults to participate. It has been notices that when potential adult learners are consulted in the planning, etc. of the programme, they are more likely to take part in the programme. They have a sense of Private and voluntary organisations do encourage their members to participate while the State is committed to financing adult basic and community education. All other types of adult education programmes, if provided statutory bodies universities must be self-financing.

There is no career structure for adult educators in Ireland. There are some full-time professionals in the field. They are overworked. Reports have stressed the need to have more full-time workers. There are not sufficient resources available to train the multitude of part-time paid and voluntary adult educators.

What are really needed:

1. The acceptance by all of the right of adults to lifelong education;
2. An educational counselling and guidance service for adults;
3. The acceptance by the State that adult education is an essential part of the educational system;
4. A career structure for adult educators and adequate resources to train adult educators;
5. A professional organisation of adult educators to decide professional standards, etc. for adult educators;
6. Resources for strategic research in adult and community education;
7. Access by adults to higher education.

6.

The goals most worthwhile pursuing are:

1) *Development of professionalism among adult educators*

To achieve this I helped to establish the National Association of Adult Education (AONTAS); I developed my own continuing professional education programme; I established the Centre for Adult Community Education in St. Patrick's College, Maynooth which trains about 30 professional adult educators annually; I participate in the Council of Europe Adult Education and Social Change project which also emphasises the need for professionalism in the field. I also was a member of two Commissions established by the Government to examine and develop policies on Adult Education in Ireland.

2) *Create an awareness of the need to provide for adults to higher education*

To do this end I have:

- organised conferences and inhouse seminars to sensitive College staff, etc. as to what is involved in this issue of 'access'.
- started negotiations with the Open University and other institutions in higher Education as to how access can be achieved.
- restructured some of the training courses so as to create opportunities for access by local community voluntary educators.

- invited two European experts to assess the work of the Centre and to include the issue of access in that review. This review is now completed and will be discussed by the Faculty of the College.

3) *Identify and counteract the obstacles to adult education participation.*

These may be classified as:

- institutional inflexibility
- financial
- physical
- attitudinal (on the part of the learner)

The counteract these obstacles the Centre has developed an open, flexible and adult centred approach to adult learners and sought to create a physical an psychological supportive climate for learning within all its courses.

4) *Continue to promote adult basic and community education in Ireland*

The Centre has established and continue to initiate projects in adult basic and community education. The Centre has now 51 outreach centres in Ireland where adult basic and community programmes are offered annually. These programmes will be expanded and continually evaluated.

# BEVERLY CASSARA

## United States of America

1.
I use the term, "Adult Education" to include all forms of systemized learning of adults, whether in a formal, informal or self-directed situation. Therefore, such topics as literacy, women's education, workers' education etc. are all aspects of the one major field.

In the United States there is not one uniform system because the states, and not the federal government have control of education. Even within states, there is still no one uniform system because the towns are actually in charge of their own educational systems. Having said that, I could then show where there is some uniformity. All states do have some kind of adult basic education for those who missed it in childhood. Most school systems have some vocational and liberal arts education connected to their high school program. Of course, business and industry provide many kinds of adult education and training, and the governments at every level also provide opportunities for adult to learn. Additionally, adult education is provided by a large number of organizations, such as prisons, hospitals, volunteer and professional groups, churches etc.

2.
There exits great discussion about andragogy and pedagogy. I like to think of them as separate and distinct because adults do bring to education a mature mentality, experience and the need to make decisions for themselves and their families and communities. I do think that many andragogical principles could well apply to the teaching of children, and we do find them often in the kindergartens. Especially could these principles apply if we were better at teaching- that is to say, if really helped the children to learn how to learn, how to make decisions about learning, and inculcated into them the importance of their own intrinsic motivation. While there has been some good progress toward andragogy in adult education programs, many are still run on the basis of pedagogy as it is practiced.

3.
I do not really see much of a new concept in the philosophy and practice of adult education, that is, since Malcolm Knowles influenced the field twenty years ago with his very humanistic andragogical philosophy and pracitices. Even that has not permeated all levels of adult education. It is found mostly in the graduate adult education

institutions, and spills over into practice with students taking message them into their professional lives.

There is a small group of American adult educators who are concerned that adult education has moved so far away from its roots which were in social action. Sparked by the leadership of Jack Mezirow at Columbia Teachers College in New York, a tiny organization is trying to make an impact toward popular education.

It amazes me that the political powers in our country still prefer to worry about children's education to the exclusion of adult education. In my experience, I have learned that when you educate the parents, you go a long way toward improving children's education. It is so obvious to me. Yes, money for adult education is still considered a luxury and can be wiped out when the first budget crunch comes. The general public does not yet understand that educated parents are more apt to bring up education children. They seem to think that they must save all educational expenditures for the children, not that all that many adults are dying to get more education.

I think That the only way civilization and this earth will survive is if the general population understands better where we are at and why, and that goes for our country and the whole world. We need to understand technology so we can see how it is warping our lives. We need to learn much more about international problems and politics, so we can act from a basis of knowledge. We need to understand the environment, and much more human interaction, etc.etc.

5.
The policy of our country puts the responsibility for adult education squarely on the individual, and I believe it should be that way. Education that is forced becomes a farce. Rather we have to show by example, motivate by reason, be ready to begin wherever the adult student is with his/her interests.

6.
I am particularly interested in women's education and in international adult education. For my part, I have taught both of these subjects in the University of the District of Columbia for twenty years, and now am adjunct professor at the University of Southern Maine. I have organized an exchange program between our adult education department at UDC and the University of Nairobi adult education department with seven faculty members going each way for periods of three months. I have organized a cooperative program with the Peace Corps whereby students can get credit for work done while in the Peace Corps. I have organized four national conferences in international adult education, and have worked on two pre-conferences on that subject at our national conferences in the U.S.. I have had a Fulbright research Fellowship in Berlin, where I studied the career pathways of professional women in the institutions

of higher education. I taught for one semester at the University of Siegen in West Germany. I am now a member of the International Council for Adult Education executive committee. I will be teaching a course on international adult education at SMU in the summer of 1993. Well, I have also written. I have worked with low-income ethnic women in public housing projects and much more.

## RONALD CERVERO

### United States of America

1.
Educational efforts and activities undertaken by individuals, groups, or social structures that are consciously designed to widen the perspectives of themselves or others. As defined here, adult education doesn't exist as a uniform system, nor should it. It is comprised of the educational efforts of the state, communities, families, and individuals.

2.
The two are interlinked in our country to some degree, although they are more rivals. I think this is because much theory and philosophy about "education" has too narrowly focused on the "schooling of youth". In other words, I believe that there is a fundamental continuity to the philosophy, theory, and practice of education at all ages. This continuity has been distorted by the narrow focus on schooling. Although the educational process may take some different forms at different ages, more emphasis needs to be given to the continuity than to the differences.

3.
Non-school based adult education has always been an important part of the adult education movement in the United States. Therefore, I do not see any drastic changes in this area. However, I think there is substantial evidence to show that the state and private institutions (such as businesses) are paying a great deal more attention to adult education now than in the past. Now that adult education is moving from the periphery to the center of the educational establishment and the power centers of society, new is required.

4.
In the United States, adult education primarily is involved in helping people adapt to existing circumstances, new realities, new information, new jobs; relatively less effort is devoted to changing circumstances and realities. I would like to see more emphasis on the latter than the former.

5.
Our country has no formal written policy on this, which may be because the overwhelming belief is that it is a matter of personal interest. My personal view is that you cannot separate this matter of responsibility between individuals and more formal

structures. Adult education is the responsibility of individuals, surely, but the state, communities, and other institutions have a deep and abiding responsibility for the education of its members. This is surely true at the level of children, so why not for the education of adults?

6.

I am most committed to building communities of progressively-oriented adult educators. I believe social change can come best through the efforts of communities, as opposed to the great individual.

# ALAN CHADWICK

## Great Britan

### 1.

Conceptually, I prefer the term 'Education of Adults', 'Adult Education' is too restrictive; the 'Education of Adults' covers a wider group of people in formal, nonformal or informal sense. For example the formal provision of higher education for post-school adults (formal), the offer of educational opportunities for adults in voluntary agencies whose prime purpose is not 'Education' but where it features to some extent (non-formal) and the variety of ways by which adults are assisted to learn – newspapers, television, radio – (informal). However, I am taking the terms to be synonymous for the purpose of this reply.

In the United Kingdom adult education does exist as a small and vulnerable part of the 'Further Education' system.

### 2.

The term andragogy although popularized by Malcolm Knowles in his writings is European in origin. Your question concerning a special philosophy and theory of adult education is of major importance. A problem has been that the qualifying adjectives have, to an extent, blurred the concept of Education per se. Thus, continuing education, pre-school education, lifelong-learning, recurrent education, post-initial etc. Yet, arguably there are particular and distinctive elements which shape a philosophy and theory of adult education which, by definition, can only be assimilated from an experienced adult perspective e.g. the history of adult education, psychological insights into adult learning patterns.

There has not, in my view, been the debate on philosophy and theory that your question poses. Some attempts have been made, e.g. Kenneth Lawson's 'Philosophical Concepts of Adult Education'. Thus, there is no complementary system although the concept of lifelong learning could be seen as a means by which a continuous 'cradle to grave' education system could be justified. There are difficulties here, e.g. 'good' teaching is 'good' teaching at any level whether this is in primary school for small children or adult education institutes for older adults. Indeed, much 'good' AEC practice my be seen in experiential work done by young children.

### 3.

Philosophy and practice do require re-definition. It would be my hope that the European Bureau of Adult Education, with other European Associations, host a conference to examine this question. It would be timely although to some extent adult education (not least in terms of training and preparing educators of adults, whether in industry, colleges, the professions, voluntary groups) has been taken over by a training industry which is resource driven and vocation dominated.

4.
Adult Education should constitute one major element among other phases of Education. Demographic trends, changes in technology, problems of illiteracy, for example, imply a continuing need for adults to up-date and revise their skills. In confirming that Adult Education should be recognised globally as being of worth we must recognise both Illichian and Freirean warnings.

5.
I do not think this is an either/or question. Individuals have a right to independent learning (see Alan Tough's work). At the same time the state should (for reasons of vested interest as well as altruism) adequately provide and resource adult education in its many forms.

6.
As a trained adult educator (Diploma, Masters and Doctoral degrees) a particular interest has been in training educators of adults and in training trainers ('adult education on its best behaviour'). If the provision of adult education is to be efficient and effective properly prepared instructors, teachers, tutors, guides, lecturers are essential, whether they work full or part time. Thus, tourist guides, factory training instructors, nurse tutors, University lecturers, adult education institute teachers, should all be prepared/trained and given post-training staff development and support. I have run 'training the trainers' courses for the national Department of Education and Science, also regional courses. I have offered training courses in the United Kingdom and in other countries. I currently chair a National Advisory Committee on training and education.

# ALEXANDER N. CHARTERS

## United States of America

Adult education is a comprehensive concept that includes everything related to the education of adults. It is diverse, using synonymously terms such as training, continuing education and extension. It includes public, private, proprietary and volunteer agencies – indeed, all agencies which provide learning opportunities for adults. There is little coordination at the local and state levels, not even among federal agencies in the U.S. In a market economy the diversity permits alternative systems and a variety of sponsors, which provide motivation to create new program. It enables agencies to be responsive to the needs of adults.

Adult education is moving further into the mainstream of lifelong education. This implies that the concept of lifelong education will have more credibility and be more acceptable in education and all society. President Bush has initiated Project Education 2000 (**America 2000, An Education Strategy: Sourcebook**). This Project embodies the concept of lifelong learning and includes adult education as well as one of its four major parts entitled "For the rest of US: A Nation of Students".

Adult education will also move further into the mainstream of adult living as a more integral and operational part of the life of each adult. More adults are being motivated to make a stronger commitment to their own education. Such a move requires that there be provision of and accessibility to appropriate learning opportunities as well as support services.

### 2.

The principles of education including adult education are the same for all people, whether infants or children; teenagers or youth; middle-aged adults; senior citizens; other stages of adulthood. Adults in each of the stages have different types and ranges of experience, different career and other goals, and differences in their previous education. These differences result in a diverse range of needs to be met through education. This influences the way in which the principles of education are put into practice. It does not seem appropriate to categorize the principles of practice of education into discrete classes such as pedagogy and andragogy.

As adults move through the life span, they can become increasingly capable by providing direction to their own education. They do, however, need to be assisted throughout life as they move from being other-directed to becoming more self-directed. It should also be clear that a self-directed adult may choose an other-directed experience to complement learning – such as attending a lecture or being taught to drive a car.

Engagement in the paid labor force also changes as one ages. Young people, even through university are especially interested in preparation for future careers. As they actually move through the life span and career patterns including job changes and mobility they generally become increasingly concerned with present circumstances and they may shift their interests to voluntary activities. Likewise as one ages there are changes in roles in family life, religion, civic (citizen, political) health and other pursuits.

These changes in the lifestyle of adults require changes in the content, teaching style and other practices so that appropriate learning opportunities become accessible to adults. Study and research are needed to specify the guidelines for good practice at various educational levels of childhood and adulthood. Accordingly, out of such research and practice andragogy may develop which in some ways may be distinguishable from pedagogy as some leading educators of adults have proposed.

3.

The scope of adult education as described is comprehensive and inclusive. Agencies and educators of adults are becoming more committed to their unique roles and identification. A strength of the field is that educators of adults enter from a diversity of backgrounds and contribute in ways that enhance the field through originality and diversity.

Whatever change there has been in philosophy has been gradual, and likewise the change in practice has been gradual yet dynamic. "The evolution of education in our society might be viewed as passing through three stages – traditional, institutionalized and knowledge-based. Adult education is moving to the knowledge-based stage". (**Some Perspectives on Lifelong Education**, Charters p.5). It is evident then that there is not revolution but development and evolution in adult education. The basic adult education concepts do not need to be redefined but should be continuously clarified and refined.

4.

Society has used adult education programs to assist adults to cope their everyday problems and to solve the more pervasive problems of society as well as the ones emanating from crisis.

The federal government of the U.S.A. responded to a need of society by passing the Smith Lever Act in 1916 which created the Cooperative Extension Service. It enlisted the cooperation of the federal, state and virtually every country government to provide agriculture and home economics information to adults at the grass roots level. Other examples of government initiatives have been the Americanization program of World

War I, the Works Progress Administration (WPA) program in the "great" depression, the War Manpower Commission, World War II and the GI Bill following World War II. There have been other programs in the private sector such as the Omnibus Series and the Great Books Program. Americans seem to have a propensity for specials or features, and, like supermarkets have featured programs such as the above as well as programs for minorities and women. All of these activities have given impetus and a sense of freshness to the field. They have energized society, thus encouraging new programs and new clients. Adult education has been alert to utilize new techniques such as radio, telecommunications, and computers to attract and to help adults be motivated to learn. New programs have not displaced on-going program as they thrive and expand and are woven into the warp of a comprehensive pattern of adult education in American Society.

5.

In planning and in practice educators of adults should recognize and identify needs and then create learning opportunities to which adults will react and thereby learn. Motivation is inherent in the individual but sponsors and others agencies may provide incentives and encouragement for adults to learn. Program planning is not a humdrum mechanical process but rather one that requires intelligence and creativity.

It is accepted in the United States that society i.e. state and local government has the responsibility for the education of children to age 16 so that they will be prepared to assume responsibility for their own lives and of society. The line becomes somewhat vague for youth. Youth are still preparing for roles in society, but it is generally not accepted world-wide that education is necessary for all youth over age 16. Accordingly, responsibility is divided among government, not-for-profit institutions., parents and students.

Education for adults is not provided in a pattern or system, yet when society becomes concerned it may mandate requirements for adults certain professions or other careers. In many respects decisions for payment of costs seems to be on the basis of "who benefits-who pays". The fact is that learning is only by the individual, and it might be said that the individual should pay. However in practice very little education is paid for by adults themselves and furthermore only a small percentage of adults have the ability to pay.

Since the evidence suggests the adults do not pay the question shifts to who benefits indirectly from the learning by adults. Some examples indicate the diversity in the reasons for provision of learning opportunities for adults. Literacy programs are provided by the government because it facilitates behavior as responsible citizens in democracies; business and industry provide on-the-job training and tuition refunds for projects that promote greater productivity; religious groups provide continuing education for adherents and clergy to contribute to their mission; the military provides programs to increase effectiveness and to promote recruitment; and radio and television provide programs to increase audiences.

Some plans now in effect provide means for adults to continue their education. For example, the military provides means for education after discharge; unions and employer contracts make provisions for education of employees not necessarily job-oriented; and some clergy have statements in their calls which give study leaves. These diverse arrangements provided as fringe benefits may increase substantially in the future in various forms.

While the number of adults participating in programs is increasing there are still many adults who are simply deprived of education. More adults should be recruited to participate, and more agencies should be encouraged to sponsor more programs, In general, government, citizens, agencies and all adults should increase their commitment and priority for adult education. New and innovative patterns of funding are emerging. Since adult education has entered the market economy, it must have a concern for the consumer – the learner. It must develop an accountability for time and effort of adults as well as for funding by providers.

## 6.

I have committed myself to the proposition that the "mission of adult education is to assist adults to obtain more control over their current circumstances and their future destinies" (Primer Charters p.1). Adults may learn in tandem leaps or in almost imperceptible steps. It is important that they learn continuously in accordance with self-directed plan toward goals to which they are consciously committed.

Both philosophically and in practice, I have consciously and continuously endeavored to put this mission into practice. This has been accomplished by listening to and learning from others in the United States and worldwide. As Vice President and Dean of Syracuse University, I was engaged in a wide range of activities which included establishment of off-campus residential centers and institutional branches; theather; international programs abroad; conference centers; independent degree programs for adults; courses and seminars in city and urban areas and outlying communities with some leading to degrees in many professions and disciplines. My research and publication was facilitated in a department of Adult Education where I was a Professor and Chair beginning in 1952. The concept of learning from each other was promoted in our programs by working with business, government and community people at the local, state, national and international levels.

The challenges and opportunities over the years were closely integrated and articulated with the changes in society and the university. Developing and growing in the field of adult education has been living a happy, challenging life, at times in a healthy state of ambiguity.

# GÜNTHER DOHMEN

## Germany

1.
I take the term "Adult Education" as a general conceptual term for any sort of institutional, organizational or didactic stimulation and support of the learning processes of adults. ("Learning" means here mainly processes of understanding information and experiences. This learning also works without educational influences).

As adult education must always be open to the actual needs and interests which motivate adults to learn something, it cannot be (and should not be) a uniform system.

2.
There is a special theory of adult education. It is based on the particular situation, motivation and condition of the learning of adults, and the impact of these different learning conditions on the learning process itself.

3.
I think the basic concepts of modern adult education are chiefly

– learner-orientation (no domination by teachers, no decreed curricula etc.)

– respect for the maturity, freedom of choice and responsibility of adults (who cannot be treated like school pupils)

– task-, problem-, challenge-oriented interdisciplinary learning (no restrictions on subject areas, branches of science)

– concentration on the promotion of understanding structures, fundamentals, connections, meanings (instead of learning meaningless details which are readily available through modern data systems)

– promotion of the whole person (no restriction to narrow adaptions to the special requirements of an actual task, job etc. but broader development of competence and qualifications for the mastering of an open, complex future).

I think there is no urgent need to redefine these concepts. What is mainly needed is more adequate application of these concepts.

4.
Adult education is now the most important field in the area of education:

– As the results of first training periods become ever faster out of date, adults continuing learning gains more and more importance.

– As we have much more adults than children and youngsters, and as the development of the age structure of our population strengthens this trend, the promotion of adult education gets a high priority in the education policy of modern society.

– As the functioning of a democratic society depends on the understanding and the reasonable cooperation of the majority of the people, it is a public responsibility to care for adult-learning facilities everywhere (including remote areas) and for everybody (regardless of his/her intellectual and financial capacities).

– As the increasing failure of political plans and activities largely stems from their lack of understanding of the consciousness of the people, any political progress will depend on a new emphasis on the development of knowledge, awareness, understanding, consciousness

– Not by political propaganda, but by thorough, critical adult education.

– As the rapid rise of nationalism, xenophobia, and fundamentalism leads to more and more hatred, cruelty and war, it is very important for the peaceful future of our planet that adult education is given all possible opportunities and support to promote tolerance, multicultural openness and delight in the rich human cultural heritage, as well as to develop a sound balance to the necessary roots in familiar personal and social identities.

5.
Adult education is primarily directed by the personal needs and interests of the learners.

However, if there is an obvious public need, adult education should also try to awaken or even to create corresponding learning interests.

6.
I think in the present situation it is most worthwhile that adult education tries to become more familiar with the development of personal patterns of understanding and judging. It seems to be a key solution to the improvement of our disastrous global situation that adult educators learn to influence the (often prejudiced) patterns of understanding and classifying information, especially new, unfamiliar, different and strange impressions and experiences.

My actual responsibility for the adult education cooperation within (West- and East-) Germany and with Eastern Europe confronts me almost daily with this problem and with (mostly inadequate) adult-education approaches to its solution.

# JAMES A. DRAPER

## Canada

1.
For me the term Adult Education includes all those activities which facilitate the learning of adults. Hence the areas that it comprises are quite unlimited. There is definitely no uniform systems of adult education, except the one that we are all committed to helping others and ourselves to learn. Since Adult Education is intended to based on the needs of individuals, and combined this with the social, political and cultural contexts within which learning occurs, it would be difficult to imagine a uniform system of Adult Education.

2.
You ask about the relationship between adult education and child education. I think the key word here is education, meaning the facilitation of offering learning opportunities. Hence the learning process will the same as for adults as well as for children. My definition of andragogy is not at all linked to any particular method of teaching, such as self-directed learning etc. The methodologies and educational philosophies that apply to adults are also applicable to children. The same applies to some of the basic principles which we expound in Adult Education but which are also applicable in many ways to the education of children. That even the term 'adult' is a relative term and depends on the social expectations or responsibilities one is given and is expected to undertake. I'm concerned about the statement that some adult educators make that the difference between the two groups is one of experience. That is that adults have more experience. Yes, they have cumulatively, but one can't say it is experience. It is experience with what? There are many children who have experiences that surpass those of adults.

3.
The historical basic concepts for adult education, I think, do apply but we need to continue to re-examine them. I'm talking about the basic philosophy of working with others and of planning and implementing and managing programs that are based on some realistic need, perceived from the point of view of the adult learner. Hence, what we need to continue to re-examine are the applications of some of these basic principles which have been historically rooted. Most adult education is still of a non-formal nature but non-formal education also applies to children. One of the positive outcomes of the "Education for All" conference in 1990 was to increase the linkages between the education of children and youth, including a greater emphasis

on the non-formal education for the latter group. This is what adult educators have been saying for a long time as well.

4.

One would hope that the place of adult education is to facilitate change that will improve the quality of life for all, both children and adults. Working within certain cultural, political climates can be restraint that needs to be faced. Essentially, adult education is intended to offer people alternatives and choices. Hence there is an ethic in not being manipulative, accompanied on the part of the adult educator by the art of listening to what other people want.

This is a complex question to ask. Somewhere there must be a compromise between an individual's personal learning interest and the larger social context within which that individual lives. One would hope that there would not be a conflict between the two or that some open compromise based on discussion can take place. I think we come back again to raising the question of the tolerance of the political system with any given nation or society as this relates to the freedom of adults to pursue learning which is most relevant to them. Ideally, what they would want to learn would include that which relates to good citizenship and citizen responsibility.

6.

I could answer this question in a number of ways. For the past 27 years, one of my areas of focus, geographically, other than Canada has been India. I've benefitted a great deal by following the adult education changes in this country. Also, much of my research and teaching over the past many years have arisen from my perception of some of the needs of society, at one time it was community development, now it is adult literacy and basic education.

One focus that I am pursuing at this moment is to help to develop a greater historical perspective of adult education. In all of the courses which I have ever taught, I've always included a historical perspective. In order to partially achieve this interest, I have now initiated and I am now directing an international study now includes over 30 countries. In each country, I have identified a country coordinator and together we are developing a historical chronology of major events in adult education since 1990. I plan to continue to work on this after returning from India in April. One of the concerns I have within the field of adult education, including here at my own Institute, is that people lack a historical perspective and therefore are not able to appreciate the roots of the basic principles and ideas and philosophies from which adult education has grown.

## CHRIS DUKE

### Great Britain

1.
I understand adult education in a very broad and all-embracing sense. However in the English language countries the term preferred is often continuing education, as adult education is seen as having a more narrow (liberal adult education) meaning only. It is not a uniform system.

2.
Yes it is certainly possible and sometimes very useful, as there are in practice often major differences. It is not a very heavily differentiated field here in a philosophical sense although it is organisationally. To a small extend they are linked and I wish there was more linkage and complementarity as I think there is much that andragogy has to offer to pedagogy. There is a danger of making a complete separation just to have a separate academic empire.

3.
The concept of lifelong learning, and the stress on learning more generally, as well as the changing 'economics of demography' and changed attitude to older people do add up to a major shift. This implies thinking of all educational experiences on a lifelong continuum and looking at adult and nonformal education etc. much more in this context.

4.
Much more integrated with both the formal education system and the worlds of work and community life.

5.
It should be system-wide and integrated into many sectors and functions, meeting individual and collective needs and covering civic, leisure, and community as well as occupational roles. The official role here is heavily in favour of the economic side production and productivity oriented.

6.
The kinds of thinking indicated above -- eg. 'adult education for active citizenship and participative democracy'. This is the central purpose of all my work and shows in much of what I write, say and do.

7.
I'm sorry but I do not have the time to make the kind of personal statement that you ask for. Perhaps I will include my Inaugural Lecture and from this you can see what my personal and professional public mission statement is!

# PAT ELLIS

## Barbados

1.
Adult Education is an activity which facilitates learning in adults and from which they can acquire the information, knowledge, skills and attitudes they need to live productive lives, to achieve their personal goals, and to participate effectively in and make valuable contribution to the community in which they live and to their society as a whole.

Adult Education must be seen as one part of the continuing education that every individual needs from birth through infancy, childhood, adolescence and adulthood to death. It should be a part of an integrated system of education that is designed to meet the educational needs of all members of every society. It includes formal, non-formal and informal activities all of which are essential for meeting the educational needs of the adults in any society.

In the Caribbean adult education does not exist as a uniform system. In fact it is not regarded as a "system" nor is it seen as being part of the (formal) national education system that exist in the various countries in the Region. Although in every country some formal adult education is provided within the national system in tertiary institutions, the bulk of adult education is provided through non-formal programmes offered by a large number of diverse non governmental organisations, agencies and groups. These programmes are not centrally coordinated, are exclusive to the providing agencies and on the whole operate independently of each other.

2.
It is possible and necessary for adult education to have philosophy and theories that are different from those that inform and relate to the education of children because:

a) the **purpose** of educating children differs significantly from the **purpose** of educating adults.

   The purpose of education for children is to prepare and equip them with tools (information, skills, attitudes) which they will need and must have to able to function effectively and to leave successfully in their society as **adults for future.**

   The purpose of education for adults is to provide them with tools which they need **now** and which they can use to help then to cope with situations that confront them and to solve problems that they have to face every day.

b) the **content** of education for children is determined by what others (adults) believe that they need to know and should be able to do; whereas the **content** of education for adults is (should be) determined by the adults themselves in relation to their experience and to their own felt needs.

It is therefore important for educators not to regard children as small adults or adults as grown up children. Because the educational needs of children are significantly different from those of adults and because the reasons for educating them are different, different philosophy, theories and concepts, approaches and methods must inform and influence the educational process.

In the Caribbean there is no official link between the education of children and the education of adults neither are they seen as complementary. Emphasis is placed on the education of children, formal adult education is seen as being compensatory or as an improvement on formal schooling and non-formal education is not regarded as being as important as formal education. Consequently little attention and few resources are given to adult education by governments and Ministries of Education.

3.

The Role of adult education in contempory society has changed. It is important as a tool that can enable people to:

a) liberate themselves from oppression,

b) challenge the established social order,

c) redress social inequalities and injustice,

d) transform society,

e) bring about change at local as well as the global levels.

Because this importance in now being widely recognized, there is a need to:

a) rethink the existing "established" philosophies that inform adult education,

b) reassess the approaches and methodologies that characterize its practice.

4.

Adult education should have a central place in every society because it is only through an on-going process of education that the adult population can continue to learn, to gain information, skills and insights, to enhance their creative, critical, and analytical abilities, and to take informed decisions that will help them to achieve their goals and aspirations for themselves and for their society.

On a global scale, on the one hand technology has brought the countries of the world closer, on the other the arrangements and relationships between so-called the different worlds – the developed and the developing countries, the North and the South, the Capitalist and the Socialist, the rich and the poor, the educated and the illiterate, – have changed and are constantly changing.

These relationship, determined by political and economic issues and based on decisions taken at the global/international level are seriously affecting people's lives at the community and individual level. People in every society need to know about these phenomena, to understand the basis for these relationship, and how they are played out at various levels and in various countries. It is also essential for people to be aware of the implications of these international relationships, and critical that those countries and individuals who are being oppressed and exploited, who are powerless, become enlightened and empowered through education to challenge and to take action to change/transform this reality.

5.

In my view adult education should be provided by non-governmental organisations as well as by state agencies. It is important however that the roles and responsibilities of various agencies, organisations should be clearly defined vis-a-vis various types of adult education. They should be complementary. The state should allocate some of its resources to adult education and make some of these available, as necessary and appropriate to other providers.

In most Caribbean countries the official educational policy says that adult education is important to the achievement of national goals. However these policies (where the exist) are more clearly articulated in some countries than others. Mechanisms for translating the policies and for implementing adult education programmes through the state apparitions exist only in a small number of countries, and even in these cases official provision of adult education is often limited to one or other type of programme for particular groups of adults e.g. literacy, training for young, unemployed adults.

6.

Personally I am convinced of the absolutely critical role that education can and must play in the process of personal, community and national development. The focus of all my work therefore is, through non-formal education to help people to learn and to facilitate their conscious and active participation in the process of development at the individual, community and national levels. I am doing this by developing and conducting a variety of training programmes for a wide cross section of the adult population in the Caribbean – for groups in rural communities, for trainers and adult educators, for community development workers, for people in the private and voluntary sector and for NGOS. I am also researching and writing about adult education in the Caribbean on an on-going basis .

## JAMES A. FARMER

### United States of America

1.
"Adult Education" pertains to all efforts to help adults to learn along with self-directed learning by adults. It includes adult basis education, adult literacy education, continuing education, continuing professional education, lifelong education of adults, human resource development, and many other specific forms. It does not exist as a uniform system but rather as a diversified and many faceted system, permitting the meeting of diversified needs.

2.
While both andragogics and pedagogics involve learning and facilitating learning, they function as quite different systems. While adults and children learn in quite similar ways, adults have considerably greater experience and different life roles.

In the U.S.A., the two systems tend to be rivals for funds. "Lifelong education", as it was interpreted and implemented in the U.S.A. does not seem to have been as well accepted or developed as well as in other parts of the world.

3.
Yes. There seems to be a move in the U.S.A. toward "action learning", which more tightly couples learning with being able to perform satisfactorily on-the-job and in other aspects of one's life. Continuing professional education and training and development (including HRD) are more likely to be able to provide action learning than more formal types of adult education.

4.
Both in the U.S.A. and globally, adult education should receive a higher priority than it has had in the past. It should be geared to help adults learn to deal not only with relatively well-defined problems in real life, but also with relatively ill-defined ones, if it is to deserve a higher priority.

5.
There appears to be no official policy in the U.S.A. on this matter. Both individuals, organizations, and the state plays role in it. In my opinion, that is it should be. If only organizations or the state were to play roles, then individuals are likely to be used and

manipulated. If it is left totally up to individuals, then roles which need to be performed satisfactorily by individuals, are likely to be not adequately.

6.

Of particular importance is helping adult educators to move to the metacognitive level in providing adult education. As such, they consider the alternative approaches available and select among them according to the situation and circumstances rather then automatically using a single approach such as the ones described by Houle, Knowles, and Freire. I have written about how to move to the metacognitive level in this regard in several articles and chapters in books. I have also taught this approach to graduate students and adult education practitioners during the past decade.

# PAOLO FREIRE

## Brazil

In Brazil, as well as in other regions of Latin America adult education has been developing so much that also now the opinion which we had of it has also undergone profound changes. Today adult education can be better understood in terms of "**education of the people**". Let us try to explain this change, which from our viewpoint calls attention to qualitative changes in educational practice and which is to be noticed in the remarkably high number of people (groups) currently learning in Latin America.

Adult education is increasingly understood as "education of people", for it is life itself that initiated demands for a scientific and expert approach on the part of educators. One such demand is related to the educator's critical understanding of what is happening daily in the environment. Educators cannot concentrate simply on didactic processes and subjects to be transmitted to people assembled in groups. The subject itself that they should teach must not be divorced from everyday reality. In fact, nothing of what is going on among people, in the environment, on the fringes of towns, in the countryside – where peasant folk and workers from urban centres meet to pray or to discuss their rights – nothing should be overlooked by educators.

When adult education becomes the education of a broader strata of the population it acquires a broader significance. Some programmes, like literacy, basic vocational training or basic medical training represent but a part of the more comprehensive programme of "education of the people".

Educators and groups of people have found that the education of people is above all a process pointing to people's activity and capability for a committed, organized decision to implement their goals. Education as political practice cannot be narrowed down to fit into the bureaucratic jacket of school processes. Since we are concerned with a cognitive process, with the transfer of knowledge education should accordingly be paralleled by raising people's consciousness. Such an education is democratic, progressive, and overcomes what, in "the pedagogy of oppression" I called "bank education". Here efforts should be made to understand the learner as a thinking subject who is searching and not just as commodity in the educational process.

In this sense, for the improvement of groups of people, the significance of certain subjects which the teacher has to teach are on a par with the significance of the learners analysis of their own reality. And in doing this learners must – together with the teacher's indispensable help – reach out beyond their previous knowledge based on experience and now arrive at a more critical, less naive knowledge. Common sense can be surpassed only when we start from it and by no means through arrogant elitist posturing.

Since "education of the people" is seriously concerned with a critical interpretation of the world, it is more important for it that people do not immediately start with reading. Without neglecting the technical and vocational preparation of the groups, "education of the people" rejects the attitude of political neutrality with which ideology, with a tinge of modernity recognizes or understands adult education.

With the respect for the dreams, frustrations, doubts and fears of learners, children, adolescents and adults, educators see precisely in them their starting point. May I emphasize: the point at issue is the starting point and not the conclusion. Children and adults should be introduced into the educational process of acquiring literacy with words which are part of their particular experience of life, a part of their world. We are concerned with words and content.

"Education of the people" conceived and realized in this way may become socially perceived as a possibility for scientific understanding acquired by groups and movements when their experience is involved. This is one of the most important tasks of "education of the people", having a positive sign. Here we are concerned with the integration of groups of people within the movement that goes beyond what is understood by common sense and replaces this by more critical knowledge of the world and of one's own self and which has moved away from "I think it is". This movement of reaching beyond common sense also implies a different understanding of history. It implies an understanding and experience of history predominantly as a time of possibilities, and this means a rejection of any deterministic, or fatalist explanation of history. It rejects fatalism which sees futurity as an almost unchanged repetition of the present, it rejects fatalism which sees the future as something determined in advance, but it accepts historical time such as we are creating and such as we cope with. This means that "education of the people", which conscious subjects or subjects starting to be conscious, implement at a given time and in a given place, cannot by-pass dreams.

It is even necessary to pursue the conflict with certain, so-called modern discussions, which with a hint of triumph, proclaim the death of dreams and defend the opportunistic pragmatism that denies Utopia.

Life without dreams may be possible, but human existence and history without dreams are not.

The global dimension of "education of the people" encourages a general understanding of the human being as a social being, less monolithic, but more pluralistic, less in one single direction, but more open to democratic discourse about the basic propositions of existence.

This concern, and such ideas, have filled me with unqualified enthusiasm. I would like to do everything in my power to pursue educational practice and pedagogical thought on the basis of dreams about a less wicked, less unpleasant, less authoritarian and more democratic, more human world.

# MARTHA FRIEDENTHAL-HASSE

## Germany

1.
Adult Education is to be understood in a very broad sense. The term basically encompasses three different meanings:

a) Adult Education refers to the process of self-education and educationally minded learning of an adult person;

b) Adult Education refers to teaching-learning processes in the context of institutionalized education for the adult person, and

c) Adult Education stands for the theory of a and b, i.e. it is the designation of a discipline and or a profession, dealing with the nature or the practice of education, in adult and mature age.

2.
Andragogy and Pedagogy have much in common, but are not identical. What unites them is – among other things – the general anthropological philosophy, that is the humanistic concept that a human being is able to learn, to engage in dialogue, to make meaningful decisions in freedom, to act responsibly and to respect the dignity of one's fellow-beings. What is or may be different are the experiences and actual responsibilities of the learner and the degree to which freedom of choice and the self-determination of the learner is imperative.

3.
Due to actual developments in the fields of politics, society and culture, new concepts of adult education are needed, which centre around the paradigm of intercultural orientation and learning.

4.
Adult Education is increasingly tending to become a normal part of life. Yet much has yet to be done to fully develop the human potential in all age groups, in all social stages of life and in all countries and regions.

5.
According to my personal view, general education (liberal, political, philosophical or religious) should be entirely independent and free. Excellent facilities should be offered to the individual learner, in particular to the underprivileged, i.e. persons of very

advanced age, culturally deprived persons (of various kinds of deprivations) and the poor and socially disadvantaged. The facilities should be of the highest quality available, but usage there of should not be compulsory.

In the sphere of technical and vocational training and education certain elements may be more or less obligatory.

6.

The idea that is most worthwhile and at the same time politically imperative, is in my view, the idea of intercultural understanding and interhuman cooperation in **intra-national, trans-national** and **inter-national** contexts. In order to further this idea, adult educators should strive to broaden their views and to become truly educated and cultured persons through engaging in interdisciplinary and intercultural discourses. Demanding and difficult as this is, it must be acknowledged that there is no easy road to responsible professional activity in the field. The danger posed by uncritical conventional thinking, of intellectual dishonesty and of a manipulative attitude should always be taken seriously.

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## GYÖRGY FUKASZ

### Hungary

1.

Adult Education (AE) has a vital and growing importance in today's world, especially in Hungary (and in the region of Eastern-Central Europe) because of the dramatic and radical changes in society. The changes to the social system (political, economic, cultural changes, on the roots of national traditions) are the fundamental indicators of the development of adult education. It is well known that the term adult education is open to debate and the definitions can be understood not as "final" products of research (e.g. the notions of adult education in the ISCED which is highly debatable). We can adapt and utilize the terms as working hypotheses analyzing: how to adapt the terms to the actual situation, to the actual topic of the research; what interpretation can be utilized for a given problem, for the task. It seems to be demonstrated by today's level of research that the term adult education has not a "final" and not a monolithic, unique character. It is full of diversities and very changeable, it has an elastic character (in the term, and in the definition, too) on the basis of the dynamic structure of adult education. Adult education (as a working hypothesis) can be understood only as a system, with many subsystems – out-of-school, cultural, vocational etc. elements. (If I remember correctly, adult education in the framework of the school-system is a burning issue of ISCED, because it includes the term adult education in this approach.) The school system at the adult age (which parameters are valid for adult age is also a problem of the discussions) is very important in the changing world, especially in the framework of high schools and universities, and it is a significant proportion of distance learning in higher education, e.g. open universities etc.). Adult education as a notion is in very close relation with the term Lifelong Education (LE) and Permanent Education (PE), and the work of research for developing a well-based definition of adult education needs to analyze these interrelations – how to build adult education in the network of LE or how to adapt the consequences of the term PE for adult education etc. So my answer: it is impossible to understand adult education as an uniform system, as a monolithic phenomenon and a final definition. I'm afraid that research has not been done on the necessary level to form a definition of adult education to give a clear definition on the basis of the rules of logic as the self-determination of the sciences.

2.

Education and adult education have special relations, in the mutual interrelations of these fields of education. (There are various approaches, e.g. the approach of totality and partial field) But it is well known that there are such features of the adult age which can transform the rules of pedagogy in the adult sphere. It is a question of research to reveal these specific features, the variable and invariable elements of the two disciplines. Unfortunately, I'm not an expert in the field of pedagogics, in education in general, so I don't have the competence to discuss for these relations.

No doubt the fundamental principles and methods of education function in the framework of adult education, too. The vital rules and categories of pedagogy are valid in adult education, but it is very important – it belongs to the essence of adult education – to arrive, to find the specificities of adult education and to utilize the implications of pedagogy on this basis in adult education. No doubt the most important specificities of adult education derive from the consequences of adult age – as against the specificities of the childhood on which pedagogy is based – and these features are very characteristic of adult education. Probably it would be very important to understand and emphasize the consequences of the differences between the adult age and the childhood – in the whole system, in the categories of adult education. I think it is possible and important to build up a special philosophy of adult education. The basic factors can be these specificities in adulthood as opposed to childhood. Derived from these specificities is the voluntary character of adult education, because participation in the education has very different features on the basis of voluntary participation in adult education. Adult education needs very specific methods, different from the methods of childhood: it is not adequate to use school methods – it is also a great problem for research, how to distinguish these methods, what structure of methods to use in various surroundings. The aim of education is very different: e.g. the role of qualification in adulthood is a part of adult education. The qualification, and the part-qualification, further qualification (in the sense of PE) is different from the aims of education in childhood.

3.

Adult education has a dynamic character: the aims, methods and rules depend on the real situation, on the determinant indicators. I have mentioned that the changes are taking place in today's real social processes in Hungary and in the whole region. These changes are the basic indicators for redefining the concepts of adult education in this region, because the fundamental social environment is quite different from the previous environment. These different features require a change in concept, too, because the real interest in participation in adult education is not compatible with the interests of the traditional structure of adult education in Hungary. We must take into consideration the ambivalent character of adult education: it is both very rigid and very flexible. To change the philosophy of adult education is a very complicated task, and to change this process needs a lot of energy. But in today's world, there are tremendous strong pressure, of which the consequence is the flexibility of adult education, which must adapt to changes through the philosophy and practice of adult education in a changing world. Adult education in Hungary as a comprehensive system of adult education depends on the fundamental social change, on the change of system (political, economic, cultural changes – changes from a planned economy to the so called "social market economy"; the change of the property system; privatization against the dominant role of the state etc.). Adult education is depends parallel, on the historical roots of Hungarian adult education, and the traditions form the actual system of adult education too. These reasons lead to the redefinition of adult education in the current situation. The role and function of adult education, the traditional social organization, in parallel with the non-state adult education-organizations e.g. adult education of churches is also changing in the new situation. The change is full of painful contradictions in Hungary; the high level of inflation, the increasing unemployment and the pauperisation of the population are the dominant factors which deform the traditional structure of adult education. How to find the functioning forms, systems of adult education in the new situation – research must address these problems and must help the society.

4.

Adult education, education in all forms, the working function of PE and LE and culture in general depend on the real conditions. In the current conditions, the place of culture is changing in a negative direction. Culture is not in demand in today's Hungary. The need is not clear for the population (in the process of pauperisation); only the real output can increase the demand for adult education. The difference between the "sein" and "sollen" is very great and significant. To overcome these differences is possible only by establishing the necessary preconditions for adult education, developing the motivation, the values and the evolution of adult education, and investigating the psychological basis for motivation. The basis is the participant's interest.

5.

The official educational policy of the country is forming through political discussion. The ruling parties have an educational policy (3 parties of the coalition)and the opposition parties (3 parties on liberal, socialist lines) are very critical of this policy. The proposed education law is in preparation for parliament, but now the concepts are a topic of discussion and so there is no official educational policy.

Interest is the basic indicator, as I have mentioned in point 4. Against the real interests (in a time of pauperisation, unemployment etc.) adult education can't function, and the decrease of the role and the percentage in the country is very significant. The material financial interests are the ruling factors against adult education. The responsibility of enterprises is a determinant factor, but the enterprises are also in the process of systemic change. The collapse of the COMECOM-system/trade/ etc has caused a crisis of industry and agriculture in Hungary, and the role in the development of adult education of these organizations is in dysfunction. It is well known that the credit-crisis in Hungary (more than 20 billion dollars) and the fight for funds from the foreign and home budget of the state gives very poor conditions for the cultural influence of the state, including adult education. Organizations such as TIT (Association for the Dissemination of Scientific Knowledge) are in transformation. TIT as one of the greatest basis for adult education in Hungary is functioning but under very difficult conditions (no state support), as an Association of 43 adult education organizations of the country. Adult education depends today in Hungary on a practical and not on a theoretical basis.

### 6.

In the sense of the totality of adult education, we can establish the preconditions realizing the principles of PE, LE in adult education. The question of prime importance is the real needs, interests, motivations and drives to adult education, provided useful patterns and bases by necessary laws.

# ETTORE GELPI

## France

1.

Adult education concerns the entire adult population as well as formal and non-formal aspects of education.

Adult education includes professional and general training, formal and non-formal education, residential and correspondence education, self-education and institutional education etc., while working and while not working.

Adult education is not a uniform system at the local, national and international levels. The richness of adult education, and of education in general, lies in the variety of its expression.

2.

One may speak of a specific philosophy and theory of adult education, independent of the philosophy and theory of the education of children and young people. Unfortunately, andragogy and pedagogy are both very often a matter of pure academic and/or administrative exercise.

The autonomy and theory of adult education (andragogy) have several origins:

- the age of the learner, the relation to the productive system,
- the level of knowledge accumulation, both practically as well as theoretically,
- the motivation of the learner in relation to his/her social cultural, professional (and non-professional) life.

During the course of my international career I have been able to bear witness to the fact the andragogy and pedagogy are only rivals when they compete for the same academic power.

3.

Adult education has been influenced by the contradictions between (what was) the East and the West. It has also been characterised by the models of an industrial society which has fundamentally transformed itself. Furthermore, it has been the result of educations systems which have excluded a sizeable part of the population from basic training.

The revolution in the field of communication calls into question the model of adult education centred on residential teaching.

The emerging new models of adult education are those of an education capable of meeting the challenge of providing the whole range of qualifications to all types of young people and adults (professional, social, cultural, political, physical, etc. qualifications).

These models are the result of the increased dynamism, desired or imposed, of each individual as regards his/her work, residence, active life, cultural experiences etc. The traditional models of school and "extracurricular" founded on a purely national static society and determined by static relations between the social classes are today outdated.

Adult education must never lose sight of the problem of the participation of adults, the significance of the content of this education, the possibilities of really achieving an educative experience, or the importance of the individual and collective dimensions of educative activity.

The philosophy and practice of contemporary adult education are continually changing as a result of the participation of adults today in very important transformation processes at all levels.

It is clear that, in such conditions, philosophical and practical models of adult education imposed by one country on another are being increasingly rejected. Today a range of educational models, reflecting the very heterogeneous conditions of young people and adults, is emerging, subject, however to a new form of uniformity, the media.

4.

In my country (Italy) adult education does have a certain degree of importance, but it is seldom considered in its entirely. Both the administrators and the academic structures are unaware of a major part of adult education, that which allows. Italy to continue to develop in terms of its production, territorial organisation and culture.

Adult education, part of a continuous education process, must not be allowed to confine itself as a restricted form of education, to limited categories of adults and periods of life.

From now on, adult education will be the most significant period of our working time and, to a certain extent, also of our non-working time. It is clear that this educational time must not be filled either by ideology or by the content conveyed by contemporary adult education.

5.

Adult education has an individual and a collective dimension, the nature of which is determined mostly by the participation of adults in the implementation of educational action. In my country, as in most others, the tendency is towards pluralism and various public and private agents, local and national, have certain responsibilities in adult education. What distinguishes the specific features of adult education is above all the level of participation of the population.

6.

The most significant finalities (one cannot simply speak of a single finality) are the achievements of an individual a group of individuals in the professional, social, cultural, aesthetic and educational fields, the stimulation of creativity and a more precise ability to master the instruments of research, reflection and intellectual independence, and the joy and the pleasure of the individual and, why not, irony.

# BASTIAAN van GENT

## The Netherlands

1.

The term adult education ('volwasseneneducatie' in Dutch) is used in the Netherlands to emphasize the need which is felt for an integration of informal popular education ('vorming'), formal adult education ('enderwijs') and vocational training ('scholing'). At the moment, the education of adults does not form a coherent system, although some advances have been made in the area of co-ordination. The problems involved are far from minor. Each sector has its own historical background; very diverse German and Anglo-Saxon ideologies and practices have been influential. Different objectives were and are being pursued, which can range from personal growth to uniform drill. Last, but certainly not least, the complicated political and bureaucratic position in which Dutch adult education finds itself should be mentioned. Three ministries are responsible: the Ministry of Welfare, Health and Cultural Affairs for informal popular education; the Ministry of Education and Science for formal adult education; and the Ministry of Social Affairs for vocational training.

2.

In fact, three terms are used in the Netherlands:

a) andragogy, ('andragogie') to denote the actual practice of adult education;

b) andragogic ('andragogiek'), referring to a specific practice of theory the art of adult education, in which theoretical knowledge and normative statements on goals and methods are combined in a systematic manner. Knowles **'The Modern Practice of Adult Education'.** (1970) is in many ways a good example of such a practice-theory, but one can distinguish many other andragogics.

c) andragology ('andragologie'), when the empirical, 'value-free' science of adult education is meant (cf.psychology).

One can divide the social sciences into two sorts. First, one can distinguish disciplines like psychology and sociology which deal with the study of behavior and society in a general sense, or with specific aspects of these phenomena. Secondly, one can mention, among many others, a science like andragology, which integrates the knowledge of such 'basic' disciplines as psychology and sociology to address the multifaceted problems of, in this case, adult education. To solve these problems, andragology not only needs the insights derived from psychology or sociology, but also those stemming from such diverse disciplines as anthropology, history, econo-mics and philosophy (in particular the philosophy of science, ethics and social philosophy).

If, through a combination of already-tested forms of knowledge acquisition, the whole yields more than a collection of loose parts, such a construction is worthwhile. Ultimately, this can be accomplished by moving from a multidisciplinary constellation, where the basic sciences still function rather separately from one another, to an interdisciplinary science with a more integrated body of knowledge. Medical science can be regarded as a fine specimen of an interdisciplinary accomplishment. At this moment, andragology still functions mostly at the multidisciplinary level.

Seen from this perspective, andragology can not be considered as an autonomous science (whatever an 'autonomous' science may be). In the same way, the science of the education of children, with its several differentiations, can be seen as a (non-autonomous) multidisciplinary science. Both sciences are complementary and interlinked. In the Dutch university system, a department of andragology forms – together with several departments in the pedagogical field – a faculty of education. They share a common B.A. curriculum, followed by different M.A. programs. They are rivals in so far as they have to compete for students and research grants.

3.
No.

4.
At this moment, adult education receives strong support from the government, as it is considered to be an important weapon in the struggle against unemployment. As a consequence, the growth is mainly localized in the areas of basic formal adult education and vocational training, where the quest for diplomas and certificates is predominant, leaving little room for activities in the sphere of informal popular education which do not produce such directly visible results.

However, a combination of informal, formal and vocational education can be expected to be more fruitful, especially when adults are involved. The many obstacles notwithstanding mentioned above, there seems to be a growing consensus in this case.

5.
Roughly speaking, the official policy with respect to the financial and organizational responsibilities for adult education is threefold. Informal adult education is seen primarily as a personal matter and should therefore be paid for mainly by the interested individual. The funding of formal adult education is, in the first place, regarded as a task for the government. Vocational training is considered to be mostly a joint responsibility of the main organizations of employers and employees.

Such a division of labor does not seem to be necessarily bad, as long as at least three conditions are met. First, access to informal popular education should not be restricted to those who can afford it. Sufficient subsidies have to be available for those who can not bear the financial burden. Next, vocational training should not serve the limited interests of a specific organization, but ought to provide a through occupational education. Finally, the different forms of funding and planning should not preclude an ongoing integration of the three sectors of adult education.

6.

For university-based scholars in the field of adult education, it seems a worthwhile goal to assist in the development of andragology as an interdisciplinary science in the true sense of the word: one capable of helping different types of adult educators to solve at least some of their riddles. Meetings, lectures and publications in a national and international context are the professional means to realize this objective.

# FRANCISCO VIO GROSSI

## Chile

1.
Adult Education is a permanent process by which human beings are trying to understand his/her surrounding reality in order to transform it. It is an action reflection action process of the developing human condition. It comprises all areas of the reality and may be formal, non formal and informal.

2.
Adult education differs from children and youth education, in terms of methodology and content. However it is difficult for me to speak of a different philosophy and theory between pedagogy and andragogy. The extreme density of the concepts of theory and philosophy prevent me from doing so. They are both interlinked and complementary. Furthermore, in modern times, physical age is becoming more and more irrelevant vis-a-vis the process of transmission of knowledge.

3.
The world is changing so rapidly that there is a need to redefine the role of adult education. To my mind, changes in the field of adult education are due to the speed of technological changes and the continual updating of educational activities. On the other hand the highly rapid innovative process of technological change is promoting a more humanistic approach to education vis-a-vis a technocratic training perspective. This follows the line of reasoning that the educational capacity of daily life can be utilised by the developing of methodologies for extracting the best of that potential for education.

4.
My country (Chile) is experiencing a process of rediscovering democracy after two decades of military dictatorship. The role of adult education in democratizing our society is seen as crucial by the political parties and the government. This effort must not only bring a process of dissemination of knowledge but also reflect the changing values and behavior patterns vis-a-vis the authoritarian practices existing in our society and culture.

I see the necessity of a similar process at a global level.

5.
Adult education is the responsibility of everybody in society. Enterprises are very worried about their own vested interests, which usually amount to having a skilled labour force rather than autonomous and intelligent human beings.

6.
Linking it with daily life.

## BUDD HALL

### Canada

1.
Adult Education is that area of action, study, thought and writing is concerned with the learning dimension of our lives as adults. It covers all aspects of learning both as individuals and collectives. It does not exist as a uniform system.

2.
The debate about Andragogy vs pedagogy is not useful one. Obviously adults have a different personal and social context for learning. Their roles in society both help and hinder their ability to systematically learn, but there is much to be gained from the general understanding of learning as applied to both adults and children.

In many ways adult education is much closer to citizen participation or political engagement or social action than it is to formal schooling.

3.
Adult Education seems to be fragmenting. Those aspects of adult learning which relate to job skills, productivity and performance in industry or the workplace are increasingly being taken on by industry itself or by private agencies supporting Human Resource Development. Adult Education for social transformation is being increasingly referred to as "popular education". The universities are far behind the practice in the community or the workplace and this is a major concern for all of us.

4.
Adult Education or lifelong learning should be a core orientation in our society. But it should be a core value for all aspects of society not just for training in industry. It should be available for single mothers or displaced workers or migrant labourers as a means gaining an economic and social foothold in their societies.

5.
Adult Education is critical to survival in a modern world should be available to everyone democratically and the state should allocate resources. The state must provide legal and social support for all kinds of adult education to arise as needed from time to time which may well be outside the state's financial ability or responsibility.

Adult Education as a transformative process both for individuals , for communities, for organizations and the world. I have devoted all my working life to date to these ends. I have worked in the University, the nongovernmental field, with the UN system and with community groups and with governmental bodies.

# KEES HAMMINK

## The Netherlands

### 1.

Adult education must in my view be understood as a broad variety of educational activities which are undertaken by adults to improve their competence to act as a individual person and as a member of society and their ability to reflect upon their lifes. These activities may be organized intentionally, by providing institutions, but may also be learning projects undertaken by the individuals (or the collectivities to which they belong) outside of an institutional framework. Both types of adult education activities are undertaken with the explicit intention of learning. Implicit learning, as it takes place in everydaylife, is thus not seen as an aspect of adult education, as far as it is not reflected in a learning setting.

This understanding of adult education leads to the conclusion that it can-not exist as a uniform system. In fact, in the Netherlands one can only speak of a system of institutionalised adult education. However, I hesitate in calling this system uniform. In recent adult education policy there is a tendency towards more coherence between the different elements of the system. The institutionalised forms of adult education cover the following areas;

- adult basic education (second language learning for migrants, literacy, numeracy, social skills and knowledge including job- or workrelated basic education for the unemployed).
- secondary general education for adults (comparable to secondary general education for youth)
- vocational education for adults in different forms and on different levels.
- residential non-formal education.
- local non-formal education.
- local formal education (peoples universities)
- distance education on different levels (a.o. Open University, Television Academy Teleac and a variety of commercial organizations offering courses on a variety of subjects).

### 2.

Theories of Adult Education and theories of education for children and youth are related to each other but are distinguishable. I speak here of theories because in my view the total body of knowledge about either adult education or education for children and youth can not be seen as a single coherent theory. Theories of adult education can be distinguished from theories of education for children and youth primarily by the subject they are concerned with, and also by the fact that the former deals with adults. Learning processes, and education processes of adults do have different characteristics from the learning processes of children and youth.

One central point of difference between the two is the notion that adults in general learn with the intention of putting that knowledge to immediate "use". That is to say the learning experience has a direct relevance for the shaping of their lives, whereas the learning of children is usually meant to have a relevance in future adult life. Another important element is that adults, more than childrenand youth, have a long experience of life and thus have a developed a self-concept to which their learning is usually related. Adult learning, in its essence, is about improving or changing this relatively stable self-concept. Research demonstrates that much adult learning takes place at times and in situations where this self-concept (or rather the understanding of the self in relation to the social environment) has to undergo changes (either because of a personal want or because of a change in the living situation of the individual concerned).

Although there seems to me to be a need for a special body of knowledge for adult education, (mainly concerned with the subject of adult learning processes in the context of the social roles and positions of adults and the changes that are taking place in these roles and positions), this body of knowledge can be related to a general body of knowledge about learning and youths education.

In the actual situation in the Netherlands these two are hardly complementary, let alone interlinked. Adult education philosophy and theories are loosely developed from the development of theories and philosophies for education relating to children and youth. One exception may be made for the field of curriculum development theories, where certainly for the more formal aspects of adult education (secondary general and vocational education) theories derived from childrens education are widely used in a very pragmatic and utilitarian fashion.

3.

In the Netherlands the practice of adult education has changed significantly over the last 15 years. This gave rise to a reorientation and redefinition of the basic concepts. Central in this process of change was the attention given to adult education for undereducated people. Experiments with Literacy, Numeracy, language learning for migrants gave rise to the percieved need for new learning concepts. In these concepts an integration between non-formal (andragogic) and more formal elements was sought. Adult basic education is seen as both a way for personal development (Bildung as the Germans say) and the acquisition of skills necessary to cope better in daily life (Ausbildung). The integrating aspect being among others, the social and personal use of these skills as a means to improve a critical participation in (the change) of society and as a means for reflexion on personal life and on society. The basic concepts here seem to be experiential learning (based on the theories of Freire and Negt) and open learning or student centered learning.

A more recent development on the conceptual level is the notion of learning routes for adults. Since the system of adult education is not (yet) a uniform system, but a road with many holes in it there is a need to develop ongoing learning routes for students to prevent them falling into in these merely institutionally defined holes. A learning route is a path defined in dialogue with the student. It is directed to clearly formulated goals and subgoals in which all learning activities that must be undertaken to reach the goals are outlined, including all the sideways routes possible if the students wants or needs change on the way. In principle the learning route crosses the institutional borders of the education providing organizations. Where possible learning on this route will take the form of experienced based learning, be it in the form of reflecting upon on everyday life experiences, be it in the form of newly gained (or for the educational purpose organized) experiences.

As has been mentioned these concepts are seeking the integration of formal and non-formal education, although the emphosis placed on the one or the other element may differ according to the wants and needs of the students.

Other new recent developments in the "adult education debate" are related to the contents of adult education. The development in the 80's, especially the development of adult basic education and the development of vocational education in the light of the growing unemployment, led to a rather functionalistic and pragmatic view on the social role and function of adult education. There is a tendency to connect certain elements of basic education more and more to their direct function in daily life and in the workplace. A recent new development is the development of courses "dutch in the workplace" for migrants where they get acquainted with the language spoken in the factory and on the job.

Recently a reorientation took place towards a more critical and reflexical function for adult education in the light of the environmental crisis and in the light of important changes that are taking place in society (individualisation, information technology etc.) and in the world (the 3rd World, the decline of the East-West dichotomy). In this debate special attention is given to the role of non-formal education as a place where these changes and their relation to the lives and goals of individuals can be reflected and translated in new perspectives. In terms of official policy however this debate still plays a minor role. There the functional approach is still the main focus point.

As stated in official policy there is a tendency to look at adult education from a functional viewpoint. Adult education has to provide the skills and competences needed in modern society. In the fight against unemployment adult education is given a major role. In comparison to the education systemscatering for children and youth adult education has a marginal place. It is merely seen as second-level or "repair" education instead of seeing it as an element in a system of permanent education. A concept that disappeared from the scene during the last years almost completely.

However in "non"-educational sectors such as industry, culture and environmental protection adult education is becoming more and more important. In environmental education special focus is given to different target groups, like farmers, industry workers, consumers and decisionmakers. Target groups are being defined by their relation to environmental problems, be it as a group that causes these problems or as victims of it (and since it is a complex issue very often both are considered at the same time e.g. farmers and consumers). Many non-formal adult education institutions (among others residential highschools) are providing adult education in this area.

In my personal view adult education should have a far more prominent place in society. Society should be organized in a way which offers its members a multitude of challenges for critical reflexion and education. This is however not the case in the Netherlands. Education and also adult education is merely bound to special educative institutions that have a somewhat difficult relationship to every day life and to the rest of society. In the course of the development of new concepts this relationship is problematicised (experience-based learning is an expression of this) but most education and adult education is still bound within the borders of the education institute.

In this respect an interesting position is taken by the public libraries, who are more and more realizing their role as out of school (adult) educator. They are promoting with their public reading habits and attitudes and the undertaking of self education projects.

Other sectors of society tend to leave education to the specialized institutes instead of working towards the improvement of the educational environment in their sectors.

5.

Following on from what I argued above, adult education is a matter of personal interest as well as of enterprises, organizations, communities and the state. The latter must provide for an environment in which it is possible to express the personal interests of individuals. On the other hand it is clear to me that society (and the state as its chief organism) may expect from its members a certain amount of energy and participation in education when needed. This is not to promote compulsory adult education but it is to say that the state and other social organisms must provide incentives for adults to engage in education. One of these incentives could lie in the restructuring of youth education in the sense that this field is seen as a preparation for participation in life long education. In the official dutch education policy it is still seen as a preparation for life and it is only if this preparation is not very successfull then the state (or the community council), and in some instances enterprises themselves, will provide for a second change.

In the official policy there is no (official) obligation for citizens to engage in adult education. Adults are seen as people who can make their own decisions about whether or not to participate. However, within certain groups like the long-term unemployed there is great pressure to follow adult education courses provided by employment agencies. Recently a political discussion started on whether there should be created a legal obligation for these groups to participate in such education and active employment creating activities.

6.

The creation of independent, socially conscious and critical members of society who have the competencies and the skills to work for a change towards a more egalitarian, democratic and environmentally sound society in which it is worth living.

My modest personal contribution to this ideal has been assisting in the development of literacy education for autochthonous. Over the years have been asking for attention for this (marginalised) group of adults who are socially excluded. Through publications and research and being part of the debate on environmental education. SVE, the national institute for study, research and development of adult education is conducting several projects for curriculum development of adult basic education and literacy in which the above stated ideal is a leading concept.

# PAVEL HARTL

## Czech Republic

1.

Under the term adult education I understand any education of people over 18 years of age. Of course, it does not usually correspond to the psychological and physiological conditions of maturity and the border of 18 years is artificial, as nothing happens merely overnight in human life. There are big interindividual differences within one population, as well as between populations distant both in geographical area and time. There is always the opportunity to put a special group aside and work with it independently, which is often the case with university students, for example. I believe that adult education comprises all kinds of education from self-help groups, all hobby activities, basic skills training (including literacy courses), to highly specialised professional adult education. In this sense adult education does exist as uniform system, all over the world, yet there are big differences in priorities and the extent of it in different parts of the globe.

2.

I percieve the main differences between adult education and the education of children to be firstly the fact that the education of adults always is voluntary. Secondly, there are different aims. With children it is the question of teaching the basic bulk of information about the world, as well as the necessary intellectual operations. With adults the variety of aims is much broader, which also results in a different proportion of methods and forms of instruction. I find the definition of adult education set by Dutch law as the most appropriate: "the promotion of one's personal development and function in society through extension of knowledge, insight and attitude, as well as social, cultural and technical skills." (Jarvis 1990;6-7)

As to the question to which adults' **learning** differs from children, it is necessary to say that there are important differences. First of all, the brain is different, in adulthood, it's physiologically mature, and secondly, the social situation is different. On the other hand, it is not possible to suppose that there is more than 14 kinds of learning, i.e.. classical conditioning, extinction, habituation, imprinting, latent learning, instrumental learning, imitation, discrimination, exploration, group learning, memory-conceptual learning, reasoning  problem solving, social learning. While the first 10 of these are common for man and animals, and the following four are exclusively human, and all the 14 are used both by adults and children, yet the difference between them is in the extent and effects of using them. For example, classical conditioning is often used, with very good results, in early childhood (hygiene basic skills), but in adulthood it is scarcely used, as it takes a lot of time and the results are not that effective at that later stage. It can be illustrated by the slogan that a person does or does not have "kindersturbe" 1e. if not achieved in childhood, it cannot be achieved later. This fact has also been proved by trials to treat alcoholics by aversive therapy, i.e.. through classical conditioning. It become soon clear that the method simply does not work. The similar situation can be seen with imprinting,also very important for a child and hardly used at all by an adult. On the contrary, learning by problem solving is the most successful method in adulthood, whilst with children it is difficult to apply this method at early stages. These facts have to be reflected in teaching methods, as well as in the structure of lessons and programmes. We could talk about similar differences concerning motivation, memory (e.g. not-very-effective memorizing is replaced by highly effective contextual memory), perception, and a number of other psychological processes.

In Czechoslovakia, both branches of education are relatively independent, yet interlinked and complementary. There is no rivalry.

3.

In the post-modern society, all the specialists in the arts are clear about the fact that the survival of markind depends on turning away from industrial production which, through the consumption of energy and natural resources, overproduction and industrial pollution, keeps destroying the planet and its environment. Man, having achieved the ability to think, cannot stop the process, and cannot remain inactive. So the only way forwards is to start replacing the industrial production by education: life-long, continuous, continuing, and by cultivating the cultural, artistical and creative interests of individuals and groups of people.

The basic driving forces in this new concept of adult education are the growing hosts of people considering **ecology** in its broadest sense or meaning, which is believing that our duty is to pass the planet on to future generations, who have the right to live on an unharmed planet (the Cousteau Petition).

The role of adult educators in this new concept in all areas is in learning the methods of **community work** and approach, which is the only effective tool against the uncontrolled power of market forces. In practice this means that masses of people must start refusing to buy non-ecological products, and in some case to accept a lower life standard than in the past.

4.

**In the Czech Lands**, adult education receives the appropriate attention, and its role is undoubtedly growing. At the ministry of education, there is a department of adult education making sure that that field is receiving the appropriate support of both legislation and funding.

The only possible way forwards is for the adult educators to join the philosophers, sociologists, psychologists, evolutionary biologists, and those technicians dealing with energy and natural resources, and all together they can come up with the appropriate arguments and facts and with these put joint pressure on international bodies such as the UN, UNESCO, national governments etc., as the vicious circle of education being focused only on getting material advantages, as opposed to spiritual growth, can be broken.

5.

Adult education has always been, is, and should be a mixture of individual interests, including support and promotion from the side of enterprises, communities, and the state.

As for the local situation, it has been mentioned above that there is a special department in the ministry of education, and as for vocational education organised by individual enterprises, it has a good tradition dating back to the 20s (Bata and others), and has started resuming its development again. Community work and **community education** are areas where we have hardly any experience and this is our task for the near future.

6.

The most important task facing of all the educational efforts, including, of course, adult education, must be to join forces to finalise the development of humanity by educating a new kind of human, called perhaps *HOMO AMICUS*, who would be living in peace with his human, animate and inanimate environment and who can use all his aggressiveness on a symbolic level, (like many animals do through symbolic fights), especially using it for the efforts of cultivating oneself.

I try to contribute to this field by giving lectures at the university, writing textbooks, publishing articles and participating at activities of public and professional societies.

I do these thing despite the belief I share with S. Freud, who said that there are three human professions in which it applies that when *A* aim is set, the resulting aims always are *B,C,...X* . The three professions are to heal, to educate and to govern. Nevertheless, I trust that if the *B* result is very close to the *A* aim, we can still be satisfied.

## ELISABETH HAYES

### United States of America

1.
I use a rather broad definition of adult education. I would include any form of organized, deliberate educational activity for adults under the term adult education. This includes self-education as well as education organized by educators or "experts". Given this definition, adult education definitely does nor exist as a uniform system.

2.
There certainly have been numerous attempts to develop distinctive theories or philosophies of adult education in contrast to education for children/youth. However, I do not believe that such theories/philosophies have been well-grounded, nor do I feel that making such distinctions is particularly useful. Increasingly there are recommendations for viewing education as a lifelong process, which provides a basis for theories that are all-inclusive. Currently, however, I perceive there to be many "rival" theories of education within both childhood and adult education. The differences between competing theories/philosophies of adult education are in some cases as great as the differences between theories/philosophies of adult education and those of education for children.

3.
I find this question difficult to answer because I don't think I can identify "basic concepts" of adult education at this point. I do think that we need to become increasing aware of the ethnocentric and androcentric biases that continue to exist in our conceptions of appropriate educational practice (for example, the value placed on self-directed" learning or rationalistic modes of thinking). Hopefully, a new concept of adult education would be more inclusive and less elitist.

4.
I think that adult education needs to be given more recognition and support as an essential element of any society.

5.
The official policy of my country is that adult education is primarily a matter of individual personal interest (except for a few areas like literacy education). I feel that institutions and the state ultimately exist to serve individuals, so their interests are intertwined. At this point, I believe that communities and the state have a respon-

sibility to provide educational opportunities and to remove barriers to education for all adults; however, I do not feel that such responsibility extends to mandating participation in adult education.

6.

The goal that I find most worthy of pursuing is that of using adult education as a vehicle for social equity. This idea or goal guides my interests in adult literacy education and feminist education. I worked as a teacher and administrator in adult literacy education prior to pursuing a university career as a professor of adult education. I continue to strive to improve adult literacy education through my research, teaching, and professional service, which includes staff development for adult literacy teachers. I also pursue feminist goals in my teaching and research. For example, I recently completed a study that identified and critiqued dominant perspectives on women in adult education literature.

# JOHN A. HENSCHKE

## United States of America

**1.**

A. Adult education is an important worldwide movement that is gaining increasing momentum as the pace of change accelerates and human beings become more aware of their own need to keep abreast with change throughout their life. Adult education is an intentional effort made which engages an adult in a learning process which results in any change ranging from personal awareness or perception to professional skill, attitude or value.

B. Adult education is comprised of the flexible and dynamic interaction of the elements of a multidimensional social system including but not limited to: 1) **Subject matter** – content/ program; 2) **Personnel** – planners/teachers/learners; 3) **Geographical** – international/national/regional/state/local; 4) **Organizational** –societal/institutional/individual; 5) **Methodological** – format/small and large group techniques/ /devices/media; 6) **Contextual** – Work/education/personal/professional/family/purpose/expectations/setting/motivations; and 7) **Building Blocks** – Beliefs and notions about adults, perceptions on qualities of effective teachers, phases and sequences of the learning process, teaching tips and learning techniques, implementing the prepared plan.

C. Adult education as a multidimensional social system is uniform only in its diversity, but not sameness.

**2.**

It is a changing relationship. During the first quarter of this century, the techniques used in the education of children and youth were looked to for clues as to the most appropriate techniques which needed to be used to conduct adult education. Then in 1926, Edward C. Lindeman published **The Meaning of Adult Education**, which started adult educators to thinking that adults should be taught differently than children, and that is still a very influential book. By 1950, Malcolm S. Knowles identified and articulated thirteen practical principles of adult teaching which, by the mid-1970's, grew from his own experimentation as well as Lindeman's and others' influence, into a popularization of andragogy/self-directed learning in the USA. Accompanying this movement has been the invention of new and uniquely adult learning techniques which take advantage of adults' experience as resources for their own and others' learning. These new techniques have also sparked the interest of children/youth educators into experimenting with using and adapting these techniques to improve their teaching, as well as helping to improve the learning of the children and youth with whom they work.

A. Yes, in my opinion there is. However, adult educators in our country are divided on this issue.

B. The wide range of definitions of adulthood currently include: **Chronological age** – culturally determined variously by a particular group, nation, region or society; **Role Responsibilities** – such adult roles as spouse, parent, worker, wage earner, professional or other; **Psychological Maturity** – such as sustained attention on a given topic as well as autonomy in thought, spirit and action; **Exemplary Models** – of a personal integrity standard considered important by a culture or nation; A Complete Human Being--criteria as determined by some of the religions of the world; and A **Process of Striving Toward Growth and Fulfillment** – not a condition.

Some, if not all of these attempts at differentiating adults from children would stand up under scrutiny. Thus, even if it is assumed that the ability to learn is internal to each person, what is sought to be accomplished in adult education--as some means for helping the above take place--constitutes some basis for the autonomy of adult education and its theory (andragogics) because it is different from what is presently sought in the education of youth and children. Furthermore, adult education represents a universal need, not just a way to remove some deficiency. It is designed to meet the needs of all adult citizens, not just the illiterate or unfortunate, nor is it sort of a philanthropic benefit to be given to the underprivileged. It does not mean merely extending more of the same existing patterns of education to an older group that the privileged already enjoy, but it does mean designing some new patterns of learning experiences uniquely suited to meet the needs of this older group. The character of the ideas are consequently not quantitative and static, but rather qualitatively new, innovative and carries new dimensions in learning. Adult education insists on its being a right, a normal expectancy, not a charity thought of in naively instrumental terms of giving neglected learners something which other people have acquired in the normal course of experience. Adult education proposes to do something for and with adults which can not or has not to date been achieved by conventional education. It emphasizes acquired knowledge rather than the learning process, life coping skills instead of disciplinary content, learner-centered knowledge rather than socially- or institutionally-centered knowledge, learner relevant goals instead of abstract goals, and curriculum flexibility in response to changing environmental conditions rather than curriculum rigidity.

C. If they are linked, it is accidental rather than intentional.

D. The rivalry and divergence comes mostly at the points of: Some saying that adults learn no differently, and hence need to be taught no differently than children and youth; and, others who are unaware that they give only lip service to the idea that adults do learn differently than children and youth, but teach them the same because they don't have the slightest notion of how to do it.

3.

It has been the continues changing, beginning about two decades ago. The major keystone has been focused on a shift from emphasis on teaching adults toward an emphasis on helping adults learn--from teaching to learning.

A. Two major publications in the early 1970's and their convergence made the impact which is still being felt: Allen Tough's **The Adults' learning Projects** and Malcolm S. Knowles' **The Modern Practice of Adult Education: Andragogy vs. Pedagogy**. Tough's emphasized adults spend much more time learning than we had thought; sixty-eight percent of adults' learning is self-planned; ninety-eight percent is not for credit. There are identifiable steps adults go through when learning without a teacher. Knowles emphasized: an articulation of contrasting the art and science of helping adults learn (andragogy) and the art and science of teaching children (pedagogy); major assumptions about adult learners, with the most important one being that as human beings mature their self-concept has the increasing capacity, desire, willingness, ability and motivation to be self-directing; to capitalize on that emerging self-direction means, and results in, maximizing the learning. Thus, teachers need be present and available to undergird, foster and help learners learn. Learning is always in the learner's control. Consequently, no one can teach anyone anything.

B. When people, (teachers and learners) began to become aware of the fact that in education it is the learner that acquires and internalizes the material and not that it is just "material which is covered", than learning had to be considered as a process for engaging the whole adult human being in a learning experience and not just as a truckload of information to be dumped which turned adults off by making them feel they were being treated as children or just things.

C. The role of both needs to be congruent with all the meaning of how adults learn, no matter the setting, even including the fact that we live in a world where there are givens (or laws, rules, restrictions) of one kind or another. let it not be said by word or deed: This is the way adults learn, but we cannot practice that here. Put adult education principles (andragogics) into practice wherever adult education is being conducted or forget it entirely.

4.

Adult education is and should be employed to accomplish something (growth, learning, development, goals) which can be reached in no other way. Its primary aim is to be goal striving for adult learning. Let the society benefit because adults have learned something of importance and value.

A. If we in the USA ever mustered the will to eliminate illiteracy in our country, adult education could well be used as the means to get this implemented. But it is difficult for a nation whose adult education movement grew up as individual episodic responses to learning needs which presented themselves in various ways, to shift into viewing adult education as a systematic instrument of social policy to be used by the government for the development of the nation.

B. Adult education could and should be used to help people all over the world to solve many of their problems. It is not being as beneficial presently because too many in national and leadership positions do not understand andragogics--treating adults as the adults they really are,, with all the accompanying richness of meaning. Thus, by treating adults as less than they are, many problems go unsolved, poverty is perpetuated, learning is trivialized, disrespect is laid upon people. Use andragogics in teaching (or helping maturing human beings learn), and one sees the blossoming forth of many possibilities in human beings.

5.

A. To a large extent adult education is dependent on this, but this interest must be nurtured and not just left to its own accidental devices.

B. Increasingly adult education is being viewed as a cooperative venture with all parties investing, cooperating and benefiting. With a shrinking workforce as well as one less competent in the basic employability skills needed for the nineties, it will take every sector of society and the individual to accomplish this formidable task. Andragogics must be used fully to reach the goal.

C. Commitment to pedagogics as the theory for teaching everybody--treat adults as children and thus keep them dependent. This is hardly a conscious position, bit it is present because most people in charge either are not connected with education or they do not understand the learning process for adults (andragogics). Most of them were raised educationally on pedagogics and thus that's the way they think--and naturally would think that way unless someone catches a vision and provides for their reorientation to andragogics.

6.

Developing within maturing human beings the capacity, desire motivation, and competence for carrying on their own self-directed, contractual, lifelong learning, to help them accomplish their life goals and professional goals.

A.

- Teach and practice andragogics in all my courses at the University of Missouri;
- Foundations of Adult Education;
- Foundations of Adult Basic Education;

- Improvement of Instruction in Adult Education;
- Leadership in Adult Education;
- Learning How to Learn: Adult Style;
- Staff development in Adult Education;
- Problems in Adult Education;
- Using Learning Contracts;
- Internship in Adult Education;
- Help my 100 active Masters' Degree students and my 30 active Doctoral students practice self-directed learning (andragogics) in their degree program.
- Teach courses in andragogics at:
- Kansas State University;
- Federal University at Belem, Para, Brazil;
- Research and publish articles in Adult Learning (Andragogics);
- Writing a book on andragogics;
- Conduct adult basic education workshop for certification in Missouri, USA;
- Work with State Department of Education on new adult basic education certification standards.
- Work with professors of adult education to improve the theory and practice of adult education.
- Present papers and workshop on andragogics at professional development conference in adult education.

## RICHARD HENSTROM

**United States of America**

1.

The term "adult education" has many dimensions in a world wide-context. I view it as the learning process whereby education is provided to adults on an informal or formal basis, and it can cover all contents and levels in the educational field. It is not limited to liberal education, vocational education, or for personal development. It does not exist as a uniform system in a worldly context.

In reviewing adult education from a comparative point of view, one notes that various organizations and governmental structures in the world influence the nature of adult education from the standpoint of direction, priorities, resources, and objectives. It is greatly influenced by the social, economic, political, and cultural influences of the group defining its purpose. Ideally, I do not like to see adult education restricted or limited, but there are reasons whereby priority must be given to selected areas as a nation or culture builds and develops to a point where this educational process becomes open and available to all of the citizens in a "broad" way. The most offensive use of adult education is when governments use it for personal political purposes and the funds and resource distribution are placed in educating people in narrow and restrictive ways merely to maintain power and position. This is often used in basic and fundamental areas such as literacy education.

2.

When you review this question from an international point of view, you find that there are different interpretations and use of both the terms andragogy and pedagogy. If one understands pedagogy as being concerned with the art of teaching, you could define it in its application to children or adults by defining the differences. If andragogy is involved with the art of teaching adults, it is separate discipline. Some adult educators use the science of andragogy to give defense and support for a system of education that is meaningful, but which can isolate the adult educators from the rest of the education community. Different teaching methods and approaches at various points in life can be defended. Over the years as I have reviewed andragogy and the art of teaching adults,I feel that it has a primary teaching advantage in its emphasis on the individual and for this reason it would be applicable in teaching youth with as much value. Also the best process used might depend upon the subject matter being covered.

Andragogy in the United States is popular with adult educators and in universities where graduate degrees in adult education are offered. While many of the concepts in andragogy may have been assimilated by adult educators, it does not have universal understanding or support.

3.

We now live in society where "change" takes place with ever-increasing rapidity and there is a quick obsolescence of knowledge, more so than ever before. Adult education needs to become a part of the mission of all educational institutions, with some governmental support and direction. Children and youth should live in a social order where they should be supported by the social structure and by family and home in the concept that education is a lifetime pursuit. Adults must therefore arrive at this stage in their growth process where they realize the necessity for continual learning in order to adjust to the changes they will face.

This should be an element in both the formal adult education process and with lifeenhancing experiences through the formal process. Education is a lifetime experience – an experience for living. Adult education should be part of an educational continuum and not stand as an isolated educational theory or endeavor.

4.

As previously discussed under the basic concepts of adult education, the need for continuing education because of rapid change is focused in some primary areas:

1) **Social:** As one views the world today, it is obvious that there are dramatic, often drastic social changes taking place. Society needs educational support systems for the adults who control it.
2) **Scientific**: There is a technological and scientific revolution taking place requiring an education order. Individual growth and advancement are dependent upon a continued education process.
3) **Economic**: When one looks at the nations of the world, it is obvious that productivity has become a primary factor in success and growth. Worker skills and productivity have become a major force in adult education.
4) **Political**: The education of adults should not be primarily political propaganda based. It should be designed to support a good, stable government or social order, providing support for rational decisions.
5) **Personal**: One cannot underestimate the value of a liberally educated society and the need for individuals to receive satisfaction in their own personal growth.

Adult education has a vital role to play in helping individuals adjust to changes and to support basic human needs on a global scale. Even in the United States, access to education in many ways is often limited, in spite of our broad education system. This often results from a lack of being able to provide national priorities to the adult education field to assist and support this educational need on a worldwide basis. One of the weaknesses we all face is the frequent lack of understanding of other political and social orders or of basic human needs in various cultures. While this is an area where greater understanding is needed by adult educators and social leaders in the United States, it is also a need of international proportion. We have a problem also of "educating the educated" when it comes to adult education. There should be additional emphasis on the "basics". We need prepared and skilled leaders in positions of influence in the United States and internationally.

5.

1) **The individual**: No matter what educational opportunities are available, the individuals personal needs and motivations are primary to both its use and application. Also, to successfully educate an individual, various elements of society may provide educational opportunities. Unless the individual has both agency and freedom of choice, in educational pursuits the forced avenues of learning may not be deeply rooted and his/her contribution to society limited. In addition to providing the educational opportunities, the system must often provide the student with an understanding of goals, self image, and personal motivation. Some of this support will come from the forces surrounding the individual. Other supports are internal.
2) **Enterprises**: Business and industry has become much more heavily involved in educating its employees because of the need brought about by technical and scientific change. They are a leading and important adult education endeavor in the United States at this time.
3) **Organizations**: Various other organizations in society should support adult education endeavors. Adult education is a basic need in society that can and should be supported by philanthropical organizations, churches, labor unions, public libraries, museums, proprietary schools, and other organizations.
4) **Communities and State Governments:** This is a complex area. If the purpose of their support is to better society and the individual, then they have a major role to play. If it is organized primarily for political and propaganda education in order to maintain a totalitarian order or control over the people, then it presents problems. Governments could be involved in the fundamentals of adult education in a very direct manner. A number one priority in most countries of the world could be in the areas of basic education and literacy for adults. In the United States, There is no official governmental policy in the area of adult education. While we have many support statements regarding roles and objectives, there is a limited national governmental endeavor, primarily a result of the concept of "local educational control". There is no formal policy that has any major weight or force. This also means that it has little financial support except on a need basis in various areas.

6.

I support concept of the **right** to an education for all adults. It becomes then an understanding that education should be a lifetime pursuit. This is important not only for the sake of the individual, but for society as a whole. We need extended access to education at all levels. There needs to be an understanding of the relationship between the problems of the world brought about by rapid change and the basic needs of the individual and education. How then can the education of adults assist in growth and advancement for both the individual and society? Society can be improved only if its members are improved. I guess my basic answer to this question is that we need to pursue the acceptance of the concept of the right to an education by adults and then provide the support systems.

In my life I have worked as an administrator for adult education programs, doing what I can to expand the options and opportunities for adults to receive educational opportunities based upon needs. I have had opportunities to study international statements, policies, and objectives formulated by various countries and organizations regarding adult education which might help to establish common parameters that could be examined by various systems as they formulate their own adult education directions.

## ROGER HIEMSTRA

### United States of America

1.

Adult education as a term encompasses a broad category of specialties and focal points. As a process for a specialist (teacher, counselor, administrator, trainer, etc.) to facilitate the learning of an adult student or learner, I offer the following definition of adult education: The relationship between an adult student and an educational specialist trained to work with adult learners where the specialist facilitates a process of learning. Within the processs the student is provided with specialized information, learning experiences, or references to resource materials, typically based on some assessment of learning needs or interests.

As a field of study, adult education encompasses such diverse content areas as adult learning theory, andragogy, self-directed learning, teaching adults, planning programs for adults, administering adult education agencies, non-traditional education, literacy training, training in business and industry, promoting critical thinking, and human relationship skills. Because of this diversity, adult education does not yet exist as a uniform system, although many concepts and principles associated with andragogy serve as a unifying mechanism. Graduates of adult education professional training programs can serve in a variety of positions, including such specialties as researcher, adult education teacher, human resource development specialist or trainer, curriculum builder, extension agent, professor, counselor, media specialist, or counselor.

2.

There are definite differences between adults and youth which affect the teaching and learning process. Some of the more common differences are (a) the wealth of life and prior learning experience the typical adult brings to the educational endeavor, (b) the normally more advanced level of self-concept or self-esteem in adults, (c) the desire to use learning in practical and immediate applications, and (d) an orientation to needing new information based on solving some problem being faced in life.

Andragogy is often seen as the unifying theory that has been built upon such differences. However, there also are critics of andragogical theory that say is it not yet tested enough and that the differences between youth and adults are not that great. I generally do not agree with such critics and believe that they have not truly examined all the research and scholarship that has been developed regarding andragogy. I have based much of my own research during the past fifteen years on the premise that adults, if given the opportunity prefer to assume increasing responsibility for their own learning. My research has focused on is what is known in much of the literature as self-directed learning or autonomous learning. I have begun to center more of my scholarship in the past five years on ways adult education teachers (facilitators) can use or capitalize on this desire for more responsibility or autonomy on the part of learners. Therefore, I have developed a procedure for what I refer to as individualizing the instructional process. Appendix A summarizes the process and the assumptions upon which it is built. I m also enclosing some flyers describing recent publications with which I have been involved that show how I have carried out associated scholarship

Although I have not been trained to work with children, having had years of experience as a parent and in observing youth in various activities, I am not convinced that the premises upon which the individualizing instructional process are built will hold true for all youth. Not that youth always need to be taught in didactic, top-down ways, but they will need guidance during their first several years in formal schooling to develop the experience and skill necessary to truly accept increasing responsibility for their own learning.

Unfortunately, in the United States there is a distinct division at federal, state, and local levels regarding the way education is viewed. Educational programs for youth generally receive more of the financial resources available, and the marginality adult educators frequently face has made development of the profession difficult. In this regard, adult education professionals need to become more political in their efforts to obtain necessary financial and other support.

3.

The practice has begun to change in the United States in that increasingly larger number of adult education professionals understand and support notions regarding the capability of adults to accept more responsibility for their own learning. This has begun to result in more "non-traditional" education programs, such as distance learning, independent study, and non-formal educational programs. Business and industrial training, in which large numbers of corporate dollars are placed, is slowly moving from traditional, didactic approaches to more individualized approaches.

4.

As I described above, adult education in the United States is still quite marginal in comparison to the support given to educating youth. But that is changing and the future should see increasing support for adult education. Globally, it appears to me that adult education has a higher status in many countries in comparison to the United States.

5.

Most of the national and state policies still assume that some formal organization will coordinate or control available adult education programs. However, self-directed program learning research has consistently shown that many adults direct their own learning, and much of that learning takes place out side of the control of formal organizations. I believe such personal control is very appropriate, but I would like to help adult educators and adult education organizations find ways of supporting such self-directed learning without controlling it.

6.

Contained within the previous answers is a description of how I view the contributions I have made and will continue to make in helping adults take increasing responsibility for their own learning. My consulting, teaching, research, and scholarship have been devoted to such contributions during the past fifteen or more years.

# CYRIL O. HOULE

## United States of America

1.
Adult education finds its central inspiration in fulfilling the potential of men and women, singly and collectively; it accepts only the limitations of human capacity though it always hopes to extend them. Those who work as providers of learning or who study its nature or effects must always direct their efforts at the achievement of special goals and such providers and analysts may meaningfully cluster themselves as religious educators, vocational educators, or as fosterers of other kinds of growth or entitlement. When they do so, they are making off one area of the filed for concentration. Adult educators as a whole can find a sense of comprehensive unity only when they accept the larger vision of the achievement of human potential in all of its aspects. A useful parallel is architecture. There can be church architects, industrial architects, home architects, and practitioners of many other specialties, but, as a whole, they accept the common goals of conceiving, designing, and creating all kinds of buildings.

In seeking the fulfillment of human potential in all of the many ways by which it can occur, all adult educators use the same fundamental definition of the filed and the same basic process. My analysis of this common way of outlining the scope of the field and working within it was offered in my book **The Design of Education.**

2.
Many expositions of andragogy seem intended to foster the favorite style of teaching of the author, which she or he believes to be the best method of learning in maturity; its antithesis is then designed as pedagogy. I do not find such formulations useful, particularly since the proposed way of doing things is often as appropriate for children as for adults.

If there were to be a serious definition of the distinction, it would need to start with an objective examination of the physical, social, and intellectual changes which occur between the ages of eighteen and twenty-two. (The Canadian psychologist Donald Hebb has, among others, laid a sound foundation for this distinction). The next step would be to devise educational methodologies for children and for adults and test and revise them in practice. Adult educators have not yet, so far as I know, taken either the first or the second step. Until they do so, I can not see how the distinction between pedagogy and andragogy can truly be useful.

My own conception, based on the underlying idea of lifelong education is that each human goes through many broadly definable stages from birth to death, each off which is relevant to his or her learning potential and pattern. When we examine a large number of such people, we find a general succession of stages. Each analyst tends to define a distinctive way of counting and defining them; thus Jung had four, Erikson had eight, and other analysts have proposed other sequences. Broadly surveyed, however, they are essentially congruent. It seems more useful to think in such terms than to try to mark out human life as having only two stages.

3.
No.

4.
A wise government should offer as widely variable and as broadly diffused a pattern of opportunities as possible, since the quality of the state depends upon the developed talents of its people. Moreover, the determination of financial and other priorities should be made by the people themselves or their representatives. Thus if there is a long-term plan for providing adult education, it should be thoroughly discussed and understood by those who will be influenced by its adoption. In terms of recurrent budgeting, the decision made should be democratically taken. One should be deeply suspicious of anybody who presents a universal plan for all people at all places at all times. On a global scale, the adult educators of each country should try to learn what they can from the theories and practices of other nations.

5.
Adult education should be centered on the development of an individual's potential in the ways by which she or he, with sympathetic and informed guidance, believes to be best and in the sequence appropriate to the goals sought. Collectively groups of people with common aims should learn together thus building the strong sub-structure of the over-all offering. The government – local, provincial, or national – should provide broad-based resources for the widest possible patterns of individual learning (such as that provided by a free public library) and for the democratically determined requirements of its society (such as literacy instruction, training in the fine arts, or advanced technical and professional education, if they seem important).

6.
My goal has always been understand and foster the basic nature of adult educational processes. My career (now almost sixty years in length) has been wholly devoted to that end. One accomplishment has been to serve as chief guide of 69 individuals through to their doctorates in adult education and to assist many other students in a less central way. Another accomplishment has been to publish 25 books and monographs and numerous papers, each dealing with some aspect of the master

process of adult education. A third was to serve for eight years as chief administrator of a very large and complex university extension division.

But only the central part of my time is given over to adult education. As a person and citizen, I have worked hard, sometimes by educational means but not always, to strengthen boards generally or specifically, to foster the cause of planned parenthood; to improve the quality of life of people who subsist in slums, to design programs for members of our military forces, and to work with other causes which seemed important. Many adult educators believe such personal convictions or actions are integral parts of the field itself, but I have tried to keep the two separate. For example, when I am taking part in the decisions and acts of the political party to which I belong, it never occurs to me that I am thereby engaging in a process of adult education.

## HANS HOVENBERG

### Sweden

1.

In addition to all kinds of definitions that you have surely received from others, I'd like to mention a very practical experiment. In Sweden, above all in Stockholm (Torsten Husen and others, in 1948), in Malmo (early 70's, Curt Gestrelius and others) and in Linkoping (Ingvar Werdelin and others, 1976) rather *informal groups* (usually we called them "Andragogic Seminars"/"Vuxenpedagogiska seminarier" although they were not in any way integrated into the University course system) of Adult Educators have been created, meeting more or less frequently for exchange of experiences and ideas, for discussions on different AE issues, sometimes also for discussions on concrete cooperative actions involving organisations and institutions in the field of Adult Education. The membership has been limited to 40-100 persons, including "founding fathers" and representatives of different AE organisations in institutions invited to participate. Looking at the organisations and institutions represented in the rather open structure, we find teachers/tutors/study circle leaders and administrators from

A. study circle associations (in Stockholm the directors of the 11 nation-wide organisations, today with total approximatively 250 000 study circles with 2,5 million participants annually).

B. folk high schools in the respective region (colleges of non-formal adult education, mostly residential, 128 schools in the whole country, with a total of 250,000 students in short-and long-term courses).

C. municipal adult education (formal AE, including Adult literacy classes, compensatory education up to and past secondary school level), today in virtually all of the Swedish municipalities/appr 280).

D. institutes of vocational training for adults, including the special programme for the unemployed and for those who – e.g. for health reasons – have to change their jobs (AMU).

E. on-the-job training programmes, in-service training and education programmes in industry.

F. educational programmes as part of (re)habilitation of adults with handicaps (AMI)

G. educational officers from the armed forces (!) and from "civil defense" and health services (Red Cross)

H. educational programmes in the trade unions (often organising studies in cooperation with A above)

I. "Swedish language and society" courses for immigrants (most often integrated within A and C)

J. municipal and country libraries

K. research institutions in the universities, involved in adult education research

L. occasionally representatives of bodies in other ways concerned with Adult Study Grants, Vocational Guidance to Adults

Although this enumeration does not add very much to the normal definitions of adult education it supports them from another point of view: apparently there is some kind of a basis of common interests and common language that facilitates communication.

Today, however, the "seminars" do not seem to be very active, and the attempt of institutionalising one of them (Linköping) into a Centre for Adult Educators does not seem to developing into such a strong, independent body as we hoped. The explanation probably is that adult education is today, much more than 10 years ago, is a field characterised by **competition** between the different branches and different organisations mentioned above. They have not felt the need to stick together to cope with the new competition offered by numerous new private enterprises in the field of AE, mostly offering consultancy in the planning of, as well as the provision of staff development and management courses and other programmes- often at very high costs, and sometimes basing their activities on rather limited knowledge and experience.

### 2.

Developmental psychology obviously gives a different foundation for the two situations.

Child education has to take into account the growth process influencing/determining learning strategies and abilities of the child. Social psychology and sociology also descrige a very different set of conditions for the two, although – over history – very great changes have taken place and will take place (e.g. attitudes towards adult studies – looked upon with suspicion a century or even half a century ago). The life situation of the adult person is different from that of the child; adult studies are normally "Voluntary" in some respect, and the adult learner has other means (political, economical...) to make use of skills and knowledge acquired. I think it is correct to say that modern society in many respects makes the difference greater than before between child and adult: at least in the old farming society there was a step-by-step development from childhood to adulthood, there being real tasks to fulfil already for the 4-5-year old hen watcher.

### 3.

Over time the changes have been very dramatic. In our country 50-60 years ago adult studies were still an exception and they were undertaken on the individual's own initiative. A very great part of vocational training was on the job, learning from the more experienced workers. Today at least 50% of the adult population take part in some kind of AE, mostly in the form of courses in or organised by special institutions/organisations. Also non-formal adult education is institutionalised to a great extent. The information explosion and the variety of media has also changed the situation thoroughly. The tremendous diversification of adult education programs has in some respects diminished its impact in terms of collective societal change.

4.

There are many roles, of course, and several of them may be involved in any individual adult education project:

1) helping *compensate* for the shorter education today's adults had in their youth
2) helping *up-date* knowledge, develop skills and attitudes needed for today's situation
3) self-directed adult studies as *part of the work of popular movements*, e.g. for protection of the environment – studies combined with action, adult education as an agent of change
4) offering meaningful occupation in the growing *leisure time or after retirement*
5) bringing about *meetings* and *exchange of ideas* and experiences between people of different ages, different nationalities or belonging to different groups of other kinds

5.

In the ideal situation,

a) to have access to a reasonably wide program of adult education on reasonable terms is a *right* for the individual
b) to promote these educational opportunities and to make participation possible for the citizens on reasonable terms is a *duty* for the government/the authorities/the enterprises...

6.

I think these characteristics should be found in all kinds of good adult education:

a) voluntary participation;
b) intense "outreach activities" and counseling, including dialogue to help define educational and cultural needs of groups and individuals; I take this as a more forceful alternative to the FOVUX approach, where *ready-made* study programmes were offered to people with little study experience;
c) a wide influence from the side of the students on planning, continuous evaluation and replanning of the work of the study group;

d) offering possibilities to implement, in relevant situations, the knowledge and skills acquired – to help learning and evaluation;

e) a real will to meet the student where he/she stands – meaning two things: to help the students overcome deficiences in pre-knowledge *and* to make use of the students "extracurricular" knowledge and experience; there has been a tradition of some educational "extra-curricular" knowledge and experience;

f) a friendly atmosphere of cooperation and mutual support and of good humor -you must dare to make mistakes, and also to speak your mind: as among really good friends

g) to develop the students' curiosity (at least not to kill it...), his critical judgment and his ability to cooperate with others.

Two remarks:

1) Most of these characteristics must be applicable also in child education.

2) I think that the principles would help develop both vocational training and military training, although there should of course be much more room for them in non-formal liberal AE- which is the kind of educational work I like most and from which I have tried to borrow or transform my methodology when working in university education.

7.

I have **tried to** implement the principles mentioned above during a long life as an Adult Educator have been a study circle leader, language teacher at uni level for mature students, lecturer to different voluntary organizations, and involved in study groups at Folk High School where I taught for 20 years (everything from literacy classes to supportive courses for our ex-students who had entered university) as well as in my work as an educational officer in my Union and in In-service training of teaching staff of the Swedish FHS's, and in my work for 15 years as an "educators of adult educators", also including serious dialogues and cooperation with the Union of FHS students. I don't know to what extent my efforts have been successful.

# KIM M.JACOBSEN, PETER BACHER, JÖRGEN BREMS

## Denmark

1.
The term adult education covers a wide range of formal and informal situations of learning for adults. The concept deals with occasional as well as incidental learning.

Therefore it is not appropriate to define adult education in terms of certain aims or institutions.

Adult education can be seperated from other kinds of education as it is residual (i.e. not as primary education but as in the ISCED-nomenclature). Positively it may be defined as social or individual activities aiming to increase a person's skills and knowledge in order to improve their quality of life.

2.
First and foremost: In my view the discussion about whether adult education is similar to or different from the teaching of children and youth has not been prominent in Denmark. Questions concerning of the different kinds of learning psychology etc. are viewed as less interesting compared to the hard facts concerning the vast differences between children and adults as far as 1) conditions of learning and 2) life experience are concerned.

Secondly the problems of adult education (and other activities of adult learning) are dealt with in a rather "ad hoc" manner by the people who are teaching (and those learning as well).

The andragogic theories have never had much influence in Denmark. Compared to other countries, general adult education has been rather extensive in Denmark, but the research and development of theory about adult education has been sparse. Up until now universities have shown little interest about adult education – and the practitioners of adult education have had little interest in research in this field.

For teachers/innovators in adult education there are no specific provisions for training/education – and the teachers do not have to meet the specific demands for formal qualifications. In adult education, professional skills and knowledge are seen as the most important qualifications, together with the personal attitude towards the teaching of adults.

In some parts of adult education a certain amount of inservice-training for teachers takes place – and there have been some attempts in the 60' and 70' to establish more general 'pedagogical' courses for adult educators. But still in the 80' and in the 90' the 'real' qualifications are the dominating principle for employment in teaching in many parts of the field of adult education.

This has something to do with the 'Grundtvigian tradition' and the Danish concept of 'folkeoplysning', where it has not been an advantage or a qualification in itself to be formally educated!

In Danish adult education there are currently two main lines of discussion:

1) Should funds be used for development or for research? 2) What is adult education? – Is it possible and meaningful to distinguish between 'vocational'and 'general' adult education, and is participation in the activities of local cultural centres, education? – In this way, the discussions relating to andragogy, pedagogics and practical democracy are elaborated. – And these discussion may as well take place in certain academic circles.

3.
Yes. The divisions between vocational and general education – and social and cultural work – are diminishing. The need for more general concepts of the tasks that are encountered in life is increasing. The traditional concept of the teacher, the educational situation, the aims of learning, and the qualifications needed are seen as being increasingly inappropriate. – The learning-situations must be more directly related to daily life. Rather than delivering knowledge, the initiator must facilitate situations, where knowledge and skills are obtained. Rather than establishing courses, you must establish coherence between the workplace and social and cultural life.

Of course there will still be an inceasing need for 'traditional' adult education, but it is important to integrate the experiences from 'everyday-learning' into the practice of formal adult education as well. Otherwise the effects of the educational efforts will be limited, and education will have little importance to the people who are learning.

4.
Adult education should have – and has in fact – an important role in the development of adult knowledge and skills much needed in areas that concern people's private/personal life., their life as citizens in society and their working life. In Denmark I think it's fair to say that there is wide-spread agreement about the important role of adult education, even though there are differing views on how adult education should be structured, how it should be financed and what conditions for participation there should be.

5.
There is also wide spread agreement that adult education of almost any kind should have public support and that a great deal of adult education opportunities should be

provided by public bodies (state, regional or local government). On the other hand there is a deeply rooted tradition that participation should be a matter of personal choice. The different views (between a more "Social Democratic" and more "Liberal" attitude) are related to

1) questions about conditions for participation
2) degrees and types of public support for various types of provisions (general/vocational/professional)
3) public obligations in various fields of adult education (vocational/general)

6.

The development of adult education into an effective agent for enlightenment and qualification for the adult population and the creation of conditions for participation which would allow all adults to take part in adult education provisions – according to their interest and needs.

Most of the work which we do in the Danish Research and Development Centre for Adult Education has to do with this over all aim – whether it has to do with counselling people who want to do development work or the documentation of development projects or collating and the distribution of experience of development work in adult education.

# PETER JARVIS

## Great Britain

I feel that the term adult education has become so nebulous, meaning so many different things to different people that I am moving to a position where I think that it would be wise to abandon it! Adult education is part of the wider field of education and it is our students who are different – in the same way that we think of primary and secondary education. I think that we should see adult education in the same way but we may have to talk about the education of adults in order to communicate our meaning. We also need to recognize that while the field is education, it is an expanding one which can take place in a variety of social settings, so that education is an institutionalised process of teaching/learning and that it does not have to occur in the sector of society that we call education.

Adult education cannot exist as a single field, nor a unified one because of the nature of the educational process – it occurs in all sectors of society and with the division of labour and the growing complexification of society, education is an on-going need throughout. The structures of society, as such, are part of the reason why adult education is itself a complex field.

I have already entered the discussion about your second question. I think that the students do have different characteristics and because they do we have to adapt our approaches to suit our students. I am not convinced that there should be a separate theory of andragogics, although I do believe that there should be specialist institutes, like yours, to research and promote the education of adults because we do need special advocacy. I do not think that andragogics and pedagogics should ever be rivals – they are not so in this country, but I do think that we need to create a constructive dialogue with scholars of pedagogics so that we can create a genuine theory of lifelong education-see the Editorial for **The International Journal of Lifelong Education Vol. 11 No. 2** to be published next year where I have already written this.

I think that the concepts are always undergoing change – tremendous change and I found this during the time that I wrote my dictionary. We are also entering a period of rapid change in education and the workplace and this will need a great deal of research - we have very few studies of continuing professional education which are soundly philosophical/sociological/policy and administration etc. There are many descriptive writings, but this is not enough!

The place of education in society depends upon both the model of society adopted by the scholar and the ideology espoused. I think that adult education scholars claim too much for our discipline – the power and financial control in society lies with the State and they can and do define education and its aims and functions differently to scholars. Yes, we have an advocacy job but we have to be prepared to locate ourselves into the wider spectrum of society – we have to recognize the academic debates about late/past modernity and then try to understand where we fit. Indeed, we should be prepared to lead the way in some of these debates, but I am not convinced that we will unless we take the academic side of our work tremendously seriously.

Does adult education have a global role? What does? It has a role throughout the globe, but this is not really quite the same thing!

I think that the answer to your question about personal interest/State is very important. I am currently writing a book about adult education and the State and there are a massive number of questions here that I do not feel that I can go into here. Suffice to note that the political complexion of these who control the apparatus of State is important., bit so is the level of economic development etc. There are government papers in United Kingdom about the place of vocational and leisure time education in United Kingdom but there is also another Act going through Parliament soon.

Professionally, I feel that there is a continuing need to relate practice and theory within the framework of sound academic understanding. I personally feel that we need more sound of scholarship seeking to understand the education of adults and this is the goal that I shall try to pursue.

Your questions each demand a book, which indicates the fact that we do need the opportunity to work out these profound questions in a great deal more depth than we have done so at present. I have not done justice to your questions but I hope that I have reflected some of the ideas that I have, even if only briefly. I wished that I had more time to work them out.

# STANISLAV KACZOR

## Poland

1.

It seems the present definition of adult education could be understood in the framework of the concept presented at the General Conference in Nairobi, in 1976. In accordance with this definition, adult education is the highest point of man's engagement in the educational process. The fundamental role of education is a double one:

a) it helps society, the economy and culture,

b) it stimulates changes in society, the economy and culture.

The function of "help" has been quite strongly emphasised, not only in adult education but in education in general. The role of "stimulation" has been very weak or entirely absent. This function is based on preparing an individual and society for changes, resulting from family, professional and social life, throughout man's development. I do not feel the adult education system is an uniform system. However, is uniformity possible at all?

2.

I think that in my country (Poland) efforts have been made towards forming a system which includes pedagogics, education in general. This does not mean that those in favour of the separation of pedagogics and andragogics are rare. But if we accept the principle of the continuity of man's development, the exaggerated insistence on the separation of both seems inconsistent. As far as my personal opinion and Polish terminology are concerned, the term "pedagogics for adults" or "adult education" is much more convenient than andragogics. Still, it does not bother me if any of you use this term.

If we accept the idea of continuity (permanency), the formation of a uniform, general philosophy of education should be a prerequisite for the formation of specific, individual periods of man's life and tasks that go with them.

3.

I think that the concrete results of the development of pedagogics in Poland (including adult pedagogics) are not to be underestimated. As Poland has undergone radical social changes, we could say that the pedagogical practices have enabled a certain adaptation of education regardless of the influence of the theory of perspective. With this in mind, I think that the research findings in the field of pedagogics need a to be re-evaluated in terms of the current and future changes. For instance: Polish people have not been, so far, confronted with the problem of unemployment. They were not able to cope with problems, they showed no initiative, responsibility, readiness, took no risks. This situation requires a new philosophy of education, including adult education. This new philosophy is being conceived parallel to the new concept of life in the new social and economic circumstances, without solid models. School and out-of-school education need radical changes. I do not agree with the extreme logic of the "continuity" or "descolarization" principles.

4.

In Poland, education in general, including adult education, has not been given the appropriate social status; often in the past, it was underestimated, although education has often percolated into other social spheres. Man is a co-creator of civilisation and culture; on the contrary, these two disciplines create man. Adult education in Poland and elsewhere in the world can play a decisive role in establishing communicative relations between people in the fight against the negative consequences of civilisation (ecological, psychological), especially in the economy (to humanize the competition) and in culture (positive tourism, patriotism, respect for nature).

5.

One of the basic goals of education in school is the acquisition of the necessary education and training to decide upon one's life, destiny and development. Adult education is left to one's personal judgement. Adults live in different social environments (family, neighbourhood, municipality, cultural community). Apart from them, enterprises, institutions and government itself cannot avoid responsibility for adult education. The responsibility for adult education is thus shifted towards the individual and the local community. In the circumstances of Polish society, it is the role of enterprises that has been found to be crucial for solving a number of problems in adult education policy-making. For some people in Poland, concrete output is the only preoccupation of an enterprise. For others – myself included – the care and responsibility for production goes hand in hand with man's personal, social and professional development. Enterprises deal with the responsibility of workers' further professional development, (as well as with) and adult education in general.

As I said before, government policy in this field has not yet been defined, and it is difficult to predict and discuss the possible details in advance.

6.

The basic task of the current system of adult education is to respond to the expectations of society and the individual. With this in mind, the basic role seems to be to determine the needs in the changed social circumstances – family, profession, society and culture. One of the basic problems accompanying the implementation of the new system in practice is the devaluation of man's needs. People expect, even in the worst times, something unusual, something good.

I think I have succeeded in making no more than a small step on in the way towards a better system of adult education. I have presented my views at a number of congresses, both in Poland and abroad. I have also published a number of articles and taken part in a number of expert missions on this theme.

I am talking about the last two years. As a reference, it is necessary to underline the importance of three congresses under the patronage of Unesco, dealing with three aspects of adult education.

# CAROL KASWORM

## United States of America

1.

Historically, adult education in the United States has been highly decentralized, often created and sustained by independent, autonomous groupings of individuals. Thus, unlike many other countries with centralized Ministries of Education, the USA context supports a definition of adult education which is highly individualistic, multi-dimensional, multi-layered, and sustained at the grassroots level of individual organizations and people. It is an entity which speaks to the individual adult learner; however, it more often focuses upon groupings of learners and on organizational/political entities which support and serve adult learning/education.

Adult education refers to the field pf practice in the "education of adults" This field is a significantly complex and evolving dynamic. The term adult education is also a philosophical commitment to a process and structure of creating, implementing, and sustaining quality learning experiences for adult learners across the life-span, socio-economic conditions, and knowledge contexts. These learning experiences are placed in both formal and informal learning conditions. The field of practice and the philosophy reflect the beliefs of "lifelong learning, recurrent education, and education permanente". They serve the autonomous self-directed learner, the learner in a formal classroom setting, and the learner who is served from distance learning and our new technological, audio/video environments.

I believe adult education is a field of philosophical tenets, psychological principles, and organizational possibilities to serve the adult in quality learning experiences. As such it is represented with the diversity of graduate programs of adult education which stimulate professional development of expertise and encourage dialectical research activities. It is reflected in research/theory which is multi-disciplinary and transorganizational. And it is also reflected in a multitude of varied professional organization and programs which provide professional networks, professional development, and sometimes political lobbying to advocate the goals of the adult education community.

With this definition, all learning experiences directed to adult populations can be part of this broad definition. However, we often define adult education within "labeled organizations", for example – university continuing education, adult basic education, labor union education programs. These entities become our common forms to discuss the work and impact of adult education. I believe this categorization and segmentation of discussing adult education occurs, due to the highly decentralized and fragmented efforts in the American adult education field.

Given this broad, philosophical statement, I do not believe that adult education should exist as a uniform system. However, I do believe that it is one of the key groups to advocate for the creation of a "system of lifelong learning" for all humans in society. This system is not bifurcated according to age (children, youth, and adults). Rather this system should ideally be part of the fabric of our society. Hopefully this system would facilitate, provide and advocate for continuous. creative learning opportunities across the life-span. At this point in time, the system is somewhat in place for children and youth (although I could argue that the current educational system should be modified). However, there is only highly limited and specialized areas of outreach and educational programmatic offerings for adults. Thus, the few, rather than the many of adults are served in adult education. Further, most of education for adults is financially supported by the adult learners as individuals or by their work organizations. Thus, the issues of access are a serious concern for us in this country.

(You will note that I do not and cannot speak to the "areas" which comprise adult education...because education should be interrelated with all areas. Each day I find students with particular requirements for adult education expertise in relation to their particular field of endeavor. I believe we limited ourselves by providing a static set of domains).

2.

What is the relationship between adult education and the education of children/youth? There is a dynamic tension in the past discussions of andragogics and pedagogics. Because every educational specialization and a profession believes they are based in unique knowledge and skills, there is an inherent tension created with these two "perspectives of education". I would argue that in our efforts to be heard in the broader educational community, we have created a hazardous polarization of andragogy/pedagogy. At this point in time, I believe that the basic philosophy and varied theories of learning have implications and applications across all populations. Thus, I believe that children can have highly significant learning experiences with the appropriate usage of andragogical theory. We accept them at their need and knowledge.

Thus, I believe that the philosophy can be applicable across the lifespan. However, adult education, unlike child education, is much more like than theory of andragogy. It should be **advocating,** researching, and theorizing about learners from an andragogical perspectives. Child education, on the other hand, is advocating, research, and theorizing about child learners from a pedagogical perspective. Thus, we are planted in a different part of the life-span. **We viewed education and learning from a different set of social, cultural, and psychological foundations.** We are predominantly working with individuals who are voluntary learners, who either provide their own financing for education, or are receiving financing from an employer. These particular elements along with maturity, autonomy, productivity and self-insight of adulthood make our work more complex, more differentiated, and much more demanding. I also believe that we have a much stronger impact on the quality of the world and of its future existence.

Because our field is so very young in tradition, I do not believe we have created a definitive place within the educational community. However, I believe we are making significant strides. At this point, I believe that we can be both supportive and complimentary.

Because of the significant diversity of the field of education of adults, I also hope we continue to provide alternative role models by challenge and innovating beyond the pedagogical tradition. Within this country there is significant formal education of adults which is pedagogical in nature... but which also utilizes andragogic principles to move beyond the traditional pedagogical instruction. Examples of this rather unique combination would be certain forms of military continuing education, and industrial re-training. Thus, pedagogical practice with andragogic techniques are uniquely present in certain forms of adult education in the United States.

3.

Have the philosophy and practice of the contemporary adult education changed so significant that its basic concepts need redefining?

This statement suggests that there has been one accepted set of concepts, frameworks, and principles of adult education in past practice. Due to the significant diversity and fragmentation in the United States, there has always been a diverse set of concepts, frameworks, and practitioner beliefs. I currently see a lively discussion among varies factions of adult education. These diverse discussions have been in the literature and among the various forms of adult education for many years. There are those who are social action or liberatory education advocates, and those who are firmly believing in selef-directed learning. There are many others who are organizational-based and organizational learning oriented. Further, there are many who are working with basic skills, vocational/technical skills and are focused on "performance-based" instruction. There are also a number of other forms, structures, philosophies, and practices within this broad framework called adult education. Each of these diverse groupings and philosophies view the adult learner, the process of learning, and the outcomes of learning from different perspectives. I believe that adult education should and does embrace the diversity and heterogeneity. It is dynamic, evolving, and continuously growing. Thus, I see a very broad comprehensive structure of adult education, which continues to incorporate new substructures of adult learning activity. Perhaps it is paradoxical. But we should view the education of adults from both the formal and non-formal traditions.

The emphasis should be first upon the adult as a learner, then a secondary structure would consider the context of organization, delivery systems, and structures which support and guide the learner in the learning experiences.

4.

What place does adult education have or should have in the society? As a somewhat amorphous, ethereal concept, as opposed to a concrete uni-dimensional organization, adult education does not have a "place"...rather a presence. I view it as gaining a more concrete presence in the "educational sector" and within the broader societal sector. It is becoming a known imperative for adults in our society...and globally. Learning is becoming synonymous with technological development, quality of life, human fulfillment.

There is not a "monolith" called adult education. Thus, the nature of an identity is problematic. I would suggest that adult education has always been present in our society. Now it is gaining a "label", a "voice", and a definitive belief among the key actors in society. Clearly it has a stronger presence with "developed nations", as opposed to developing nations. But it is still present, it just has not been labeled.

5.

To what extent is adult education a matter of an individual's personal interest? To what extent is it a responsibility of enterprises and organizations, communities or the state?

Again, I have difficulty with this particular statement to "concretize" adult education. Adult education is definitely a matter of individual interest...for all adult education is based upon adults taking a responsible and autonomous role in their own learning. Effective learning is personally meaningful learning. But also it is responsibility of those elements in our society who believe that an "educated person" can best serve the needs and concerns of enterprises, organizations, communities or the state. Thus, I see a growing commitment and interest from these sectors. The further removed is the clear support for adult education and adult learning.

If we were to consider levels of society, I believe there are significant numbers of enterprises and organizations committed to and reflective of "learning organizations". There are a more limited number of communities or states which currently view themselves as committed to adult learning and adult education as a main core of their existence. At the national level, our governmental structures are becoming more aware, but their awareness is often highly focused and limited to particular issues or adult learner groups. For example, there is a national concern for adult literacy as voiced by many national leaders. There are growing structures within organizations, enterprises and communities to advocate and support adult education. Currently our states have some forms of adult education mandated through adult literacy education and certain forms of continuing education for the professions. In our country...education is not centralized. (There have been attempts, most specifically the Mondale Act for Lifelong Education). It is the primary role of organizations, groupings of individuals and their collaboration across groupings and organizations which create the expectations and responsibilities of adult education towards groups of adult learners and commitment to individual adult learners. Within political governmental entities, we do see varying levels of commitment to forms of adult education and of funding within each of the states. Thus, I can not speak of an "official policy" that is of national consequence. Rather, adult education is a matter of the individual, the organization, and national groupings of educators and adults who desire quality adult education.

6.
Which idea or goal do you find most worthwhile pursuing in adult education? As a professor of adult education, I advocate and stimulate my students, my cohort of professors/researchers in the broader educational community, and the practitioners regarding improved research/theory/ and practice of adult education. Of the many ideas or goals I am currently pursuing, I am focused upon the major representation of adult students (individuals 25 years of age or older) who are pursuing undergraduate education (across all academic disciplines) in all forms of colleges and universities in the U.S. There are currently 40% of the undergraduate enrollment in the U.S. are adult learners. Thus, I am attempting to research and speak to the understanding of the adult learner in the formal undergraduate setting. To professionally realize this activity, I am conducting research, writing, and I am in process of writing a major book in the area. I am also working with my own university to better serve the adult undergraduate students. I have included my most recent published article which was printed in a national research journal to all of the educational research community.

As far as a broader goal, I believe that the quality of adult life and of our society rests in quality adult education. Thus, I continue to advocate our examining and understanding the nature of adult learning and adult development. I believe these two areas will impact the future research and practice of adult education.

## HELENE KEKKONEN

### Finland

1.

Adult education means creating congenial conditions and providing adults with the support they need for their life-long personal mental development and their maturing into caring, responsible citizens of the world.

2.

Adult education pedagogics differs from that applied to children and young people mainly because with adult learning situations it is necessary to take into account their life experiences and the learning process has to be founded on these.

3.

Generally speaking, there is too much emphasis in adult education on vocational and in-service training. In what may be referred to as liberal adult education, which stresses the development of the adult's personality, the tendency has been towards the treatment of narrow learning sectors (e.g. in the learning of foreign languages, art and handicrafts) at the expense of more wider socio-ethical goals.

In accordance with the recommendation put forward by UNESCO, the foremost task of adult education should be "to represent work for peace, for international understanding and cooperation, to develop the ability to understand and evaluate the great problems of the present day and social changes, as well as to participate actively in the development of society with the goal of social justice" (UNESCO's Recommendation for the Development of Adult Education, 1976).

The above ethnical goals for the promotion of peace should be built into adult education regardless of the subject studied. Pedagogically, there are various means by which can be achieved. The leading principle in adult pedagogics is to strengthen the adult person's sense of self-esteem and his confidence in his abilities to influence his life and society.

The ultimate outcome of adult education (when implemented successfully) should be an emphatic human being, who is able to critically evaluate the world and society, who is able and willing, in cooperation with others, to work towards making the world a more just and humane for all people.

Such a person I would refer to as being "a struggling humanist" (to quote G.H. von Wright, a Finnish philosopher).

**4.**
No answer.

**5.**
No answer.

**6.**
No answer.

# JOACHIM KNOLL

## Germany

### 1.

If we define adult education in its simplest form, we can include its past and its present. "Adult education is an institutionalized form of exercising influence on adults that leads to a better qualification". A different variant, for instance, is offered in "Recommendations on the Development of Adult Education" (1976) by Unesco, which emphasizes above all the characteristics of the interrelation between school education and adult education in developing countries, so that in this way adult education might be defined as "the continuation or the resumption of organized learning after a definite first period of education". The beginning of adulthood is generally taken to be between 18 and 20, and only from time to time is adult education understood to be a separate field. All the definitions make it clear that adult education is carried on in an organized, institutional form. Adult education includes also professional education in firms (formal adult education), socio-cultural courses, education complementing knowledge gained in the school educational system (non-formal adult education) and communicative (informal) education (informal adult education). Industrial countries and developing countries have, in terms of the structure of their institutional frameworks, different foundations: developing countries place emphasis on vocational training programmes and on the largely related functional literacy, while industrial countries are give priority to professional education and also to non-formal adult education, approximating the idea that adult education should understand learning also as "encounter between people". It would certainly be reasonable to ask oneself if this institutional delimitation is appropriate in all cases, for industrial countries are also making efforts to overcome autochthonous illiteracy.

### 2.

In the twenties, there was in Europe a prevailing trend towards delimiting adult education and school education also in conceptual terms; today, on the other hand, specific terms, such as, andragogy and adult education and andragology as a discipline concerned with the education of adults (pedagogy of adults), are hardly ever used. A conceptual delimitation is insisted on in the former Yugoslavia, in Holland and in clerical (Catholic) adult education; in the past in countries of the so-called Eastern bloc, one could come across such terms for concepts as, "andragogical science". Today, on the other hand, school education and adult education are substantially and conceptually defined as a continuum, and here the developmental-phychological particularity of adult learning and of work with adults emerges only as a research dimension of more recent date. Even those proponents of the discipline who would give priority to the continuity of learning processes and their gradual diversification admit that children and young people, including adolescents, should be treated differently from adults. With the delimitation of concepts, the specific nature of adult education should be presented as something entirely different, whereas those in favour of the idea of continuous education point out that adult education should be taken also as an instrument to correct and supplement previous educational processes. In developing countries, sush a delimitation is for the most part unknown. It would appear that in industrially developed countries too, greater emphasis is placed on the links between school education and adult education. But such a drawing-together does not obscure the developmental-psychological differences.

3.

Changes, shifts and turning points in the adult education of the 19th and 20th centuries have often been treated as processes un-connected with contemporary discussions about the concept of adult education in general pedagogy. It is already a change of concept that points to changes of form – national education, people's education, education of adults, further education – as the interconnection of adult education, further education and re-training. It can be said that, in view of the various changes, the central emphasis has been shifted, and this is a consequence of practical demands. On the whole, development goes from the meeting of personal demands for education (individualized development of personality) to meeting the objective demands of this kind (professional and political education), so that today the role of higher education is given more prominence. It is unquestionable that in such a setting, the development of personality is taken into consideration. This line of development is to be seen also in the various "turns" in adult education since 1945: at first in the non-goal oriented educational tradition of the first twenty years; then later in the switch to realities through which help in everyday life, at work and in leisure-time was to be extended; then in the consolidation of this realistic turn (between 1973 and 1976) in the form of systematization and orientation towards continuing education; later on also in the related cultural turn which practices culture as socio-culture; then in information-technology education; and lastly in education aimed at target groups in the most varied forms of multi- and inter-cultural learning. In these variety of forms, adult education was on the whole preaching methods different from those followed by pedagogy, which remained at a modernized stage of understanding general education while adult education has become increasingly shaped by selected groups and by professional needs.

4.

If we proceed from the idea of continuity, then adult education must become independent and grow into an equally valuable part of the (public) educational system, as for instance in the Federal Republic of Germany, where it has become the fourth tier. It is also scientists in this field of education, e.g. Georg Bereday, who tend towards the concept of the straight line from primary education via secondary and tertiary education to adult education, which represents as regards age the fourth educational level in relation to the former ones. The legislation concerning adult education in the Federal Republic of Germany – especially since 1974 – corresponds to this concep of continuity, and outlines it with appropriate legal regulations: but the forms of public concern for this field cannot as yet be compared with the support given to the public educational system. Of course it should not be overlooked that adult education as the fourth tier could by mistake be taken as a kind of appendix: while legal-formal equality is ensured, real equality has not as yet been achieved. Taken as a whole, the contribution of adult education to the development of industrial countries remains – without harm for equal status – highly valued, while in developing countries its priority role is beyond dispute.

5.

Adult education as an institutionalized process has its roots in the 19th century with the concept of personality development in which general education and political subject-matter is offered. Even today, adult education continues to follow the personality dimension, first through socio-cultural educational practices (education stimulating leisure-time activities and creativity), then with the offer of non-formal education of adults. This understanding of tasks and contents concerns the community of adults which should be covered by measures in adult education. This call for "adult education of all people and for their individual needs" stems predominantly from the fear that excessive subdivision of orientations in adult education, suited to the selected groups, might lead to all kinds of schisms in adult education. Occasionally one hears the reproach that adult education increasingly simply supports the society in its deficiencies. In industrial countries, one classifies among the selected groups the disabled, the illiterate, the unemployed, the ethic-minority population (here in particular "visible minorities" and old-age pensioners, as well as elderly people and old people without completed education). Furthermore, the preparation of them for education involves factors of individual personality development; we are referring also to providing existential security for the unemployed and to opening up possibilities to enter the labour market. In spite of all this, the success of work with target groups should not be assessed too optimistically. The work with selected groups is determined by the attractiveness and relevance of selected groups, the continuous provision of which is subject to political changes; this is seen most clearly in integration measures concerning foreign immigrants, in view of the growing number of refugees or migrants. Finally, for financial reasons, communities tend to postpone integration measures and care simply for basic accommodation of immigrants.

If we look at the composition of adult education, we must, and this applies to almost all industrial countries, first consider what provides the basis for plurality and subsidiarity. In numerous countries, the network of subjects and providers of adult education has grown into an unsurveyable jungle, while in addition to funding public institutions, the state must according to the principle of subsidiarity finance also private institutions if they are qualified for adequate teaching activity.

Developing countries also express themselves in the principle of pluralism, which – because of the shortage of money and because of restrictive measures – remains rather limited. But when we look at educational help offered in developing countries, we find there as subjects churches, communal education of adults ('folk' high schools) and institutions supported by political parties. Unesco also proclaims the idea of pluralism in adult education, yet this can be presented as a mere organizational plurality, devoid of the diversity of worldviews or political opinions. A mere organizational plurality, such as used to exist in socialist countries, is today very much in the background.

6.

With reference to the field as a whole, it is necessary to strengthen the international character of the practice of adult education and the comparative activity in the scientific study of adult education in terms of instructions, knowledge exchange, meetings and agreements, and in setting up networks. Here Unesco readily comes to one's mind as an intermediary; I myself am a member of Unesco's German commission. At a later stage, I find it urgent that integrated models of professional and political education should be formed, of course in terms of a moderator's activity, so that in adult education neither the instrumental no the political aspects would become too large. Finally today, both in theory and in practice, we must pay special attention to questions of migration, ethnic minorities, and multi-cultural situations.

# MALCOLM S. KNOWLES

## United States of America

1.

I understand the term "adult education" to encompass all the activities and processes engaged in by mature men and women for the purpose of acquiring knowledge, skills, attitudes, values, and interests, and the institutional resources committed to serving these adult learners. In this dimension, it is a field of practice consisting of self-directed learners, educational institutions, voluntary organization, government agencies, religious institutions, and business and industrial firms. It is also a field of study, with such research questions as How do adult learn? How are adult learners different from youth learners? What are the most effective methods and techniques for facilitating learning? What environmental factors affect learning? What is self-directed learning and how can it be facilitated? What are the implications of the concept of lifelong learning for all of education? Adult education is not a uniform system, but rather a dynamic complex of individuals, groups, networks, institutions, activities, processes, materials, and methods engaging in or facilitating learning for an infinite variety of purposes.

2.

The andragogical model of adult learning was initially proposed as separate from and antithetical to the pedagogical model of children and youth as learners. It was based on the following assumptions: 1) Adults have a deep psychological need to be self-directing in determining their needs, defining their goals, planning their learning activities, and evaluating their learning; whereas children and youth perceive themselves as being dependent on teachers to make all the decisions about what they should learn, how they should learn, when they shall learn, and if they have learned. 2) Adults have accumulated a growing body of experience that is a rich resource for their own learning and that of others; whereas children and youth enter into learning with a limited body of experience and so are dependent on the experience of teachers and other adults as the primary resources for learning. 3) Adults become ready to learn something when they experience a need to learn it in order to cope more satisfyingly with real-life tasks or problems; whereas children and youth become ready to learn whatever society (especially schools) dictates they need to learn. 4) Adults enter into learning with a task-centered or problem-centered (e.g., life-centered) orientation to learning; whereas children and youth enter into learning with a subject-centered orientation. A growing body of research into learning by both youth and adults suggests that these two models are not antithetical, but parallel: there are some situations in which the pedagogical model applies to adults (such as when they are confronting a body of content that is totally new and strange to them) and in which the andragogical model applies to youth (such as when they are confronting a body of content with which they indeed have had some experience). In the United States elementary and secondary schools are just beginning to experiment with the application of the andragogical model to their practice, whereas adult educational institutions are quite generally treating the two models as complementary.

3.
My views on this question have largely been covered in my response to Question 2, above. I believe that the most significant and promising trend in education as we approach the 21st century is the reorganization of all of education around the concept of lifelong learning, as proposed in the several UNESCO reports of the 1970's, starting with the classic work, **Learning to Be**, in 1972. As I see it, the model for the future is Lifelong Learning Systems, in which all the resources for learning in every community – elementary schools, high schools, colleges and universities, voluntary organizations, government agencies, and business and industrial firms – are organized into coalitions to provide educational services to individuals of all ages at their convenience in terms of time, place, and pace. Adult education will thus no longer be perceived as a separate entity, but as an integral element in the lifelong learning system. And the principal means for delivering educational services will no longer be teacher-led classrooms, but will be such distance-education media as interactive television, video disks, computer-assisted instruction, satellite TV networks, and other means yet to be developed.

4.
In this vision, adult education would be an integral part of the global lifelong learning system.

5.
In this system, individuals have the responsibility to take the initiative in carrying on lifelong learning projects and institutions have the responsibility for providing facilitative support and resources. This point of view has yet to be reflected in the official educational policy of the U.S.A., but my prediction is that within the next few decades it will become the dominant policy. A slight movement to this direction can be detected in the growing popularity of the Community Education movement in a number of American communities.

6.
I believe that this goal of creating lifelong learning systems is the most worthwhile pursuing in adult education. My own efforts in this direction professionally have included writing some eighteen books and over 200 articles and conducting about two dozen workshops and conference sessions each year.

# ALAN B. KNOX

## United States of America

1.

For me, the most useful definition of adult continuing education in any country is a broad one that helps us appreciate the variety of learners, content, methods and providers. It includes all intentional and systematic learning in which adults engage on a part-time or short-term basis after they terminate or fail to begin their full-time preparatory education. Thus, adult education is a broad umbrella concept that includes self-directed study projects as well as non-formal education in which experts help adults learn. Included are adults with all characteristics and backgrounds who study any topic using any method. Provider organizations of such educational opportunities and resources include both educational institutions (schools, universities) and all types of other organizations (enterprizes, labor unions, religious institutions, military, cultural and community agencies, and vo-luntary associations). Given this broad definition, adult education does not exist as a uniform system, nor is it likely to because each nation is too pluralistic and the adult education function is too important to many of the provider organizations.

2.

There appears to be important similarities and differences between preparatory education of the young (pedagogy) and continuing education of adults (andragogy). In theory, these two segments of lifelong learning should be interlinked and complimentary. In practice, they are often rivals for scarce resources. The simi-larities are fairly abstract and include the physiological process of learning and memory, and the pool of instructional methods from which both can select. I believe that there is a distinctive theory and practice of adult education. It is based on characteristics of adults as learners (learning abilities and needs, personality deve-lopment, self concept); on their interest in use of what they learn in their concurrent adult life roles, and in "why" questions as well as "what" and "how" questions; and on the plurality of educational opportunities for adults. It would strengthen the entire continuum of education of preparatory and continuing education were viewed as complimentary aspects of a lifelong process and not as competitors.

3.

In recent decades, the theory and practice of adult education has evolved greatly at the growing edge, but most of the filed lags far beyond the pioneering efforts to advance both the knowledge base and practice. Until recent decades, the know-ledge base was so thin and practice so fragmented that both were largely invisible to practitioners, policy makers, and the general public. Paradoxically, earlier optimism about how readily adult education could achieve individual and social change is being replaced by disillusionment just as the growing edge of theory and practice is giving us the capability to readily make a difference. In the U.S. the 1990 Handbook of Adult Continuing Education edited by Merriam and Cunningham and published by Jossey-Bass demonstrates impressive capabilities.

4.

With a few exceptions, worldwide adult education is widespread, but remains organizationally marginal and of low priority. In the U.S., there are both positive and negative trends. Adult education has increased dramatically in visibility acceptance in recent decades, and there has been a steady increase in the numbers of practitioners prepared for leadership in the field. About 100 U.S. universities graduate about a thousand people each year with graduate degrees specializing in adult education. A negative trend is the gradual withdrawal of subsidy for non-occupational adult education. Adult education should be more prominent in the solution of most individual and societal problems.

5.

In the U.S., there is no official national policy regarding individual or societal benefits of adult education. In this most individualistic of societies, the anticipation of individual benefits is implicit in other choices that are made. In the education and training programs that enterprizes provide for the people who work there, organizational benefits tend to predominate. My view of the importance of comprehensive adult education programs aimed at group, organizational, and community improvement is expressed in response to question 6.

6.

In recent years, my main professional focus is on use of comparative adult education research to understand major societal influences on local educational programs for adults. The findings can be used to give adequate attention to external influences and stakeholders in the process of strategic planning. An overview based on a literature review is contained on my ERIC monograph several years ago on International Perspectives on Adult Education. One use of such a societal perspective is to plan comprehensive synergistic programs that include people in various roles in the social system surrounding the problem to be solved, so there is a cumulative effect. Such a synergistic approach is described in the two enclosed recent reprints.

# ROBERT C. KOEPPER

## United States of America

1.
In the United States adult education does not exist as a uniform system. The term is interpreted differently by public school, community, and university groups. I think one of the most common understandings of adult education in the U.S. is that of basic or literacy level education. It compromises the areas of basic literacy skills, or basic education; English as a Second Language (ESL); high school equivalency programs (GED); and vocational education.

In some cases it may refer to general interest (non-academic) courses and programs sponsored by public school districts, church groups, YMCA/YWCA, and similar agencies.

Rarely is adult education used to those in colleges and universities to refer to degree programs or professional continuing education.

2.
In the last decade there has developed a large body of literature on teaching adults based on the andragogy concept proposed by leading adult educators in this country and Europe. There have been attempts to link or provide continuity between the two concepts of pedagogy and andragogy. I do not think the pro-ponents of the two concepts have had sufficient discourse to establish a continuity between the two in either theory or practice. The autonomy of adult education rests in the experiential/perceptual field which the adult brings to the conditions of learning and the related learning styles of adults.

3.
My experiences of the last ten years have been at the university level and I feel unprepared to respond to this item.

4.
Adult education has an important place in the public school, community college, and non-profit agencies of the United States. Little has been done to articulate the programs or learning needs of adults at these levels and those at the university level.

Our world can ill afford an uneducated or undereducated populace. The costs, of all types, are staggering. Adult education must be placed at the highest level of national affairs. This must be matched with an emphasis on international awareness, education, cooperation, and exchange in adult education. Our political, social, and environmental survival may well depend upon it.

5.

A coherent national policy of adult education would provide incentives to organizations at the local, state, and national level to support program development. In our culture that means tying adult education to federal and state budgets, providing tax and other monetary incentives to public and private organizations and individuals engaged in adult education, and providing programs that are exciting and motivating for the adult learner.

6.

I am trying to promote higher education policy that will establish continuing higher education as central to the mission of the college and university. I work with a state organization, Continuing Education Association of New York (CEANY), to pro-mote continuing education with the parent organization in the state: State University of New York. We prepare position papers and sponsor workshops for our members.

I was also part of a group that founded a local organization, Adult and Continuing Education Consortium of Central New York, which sponsors educational programs for its members and promotes adult and continuing education in the area.

# ANA KRAJNC

## Slovenia

1.

This is a process in which people, after having finished school, irrespective of his age consciously endeavors to learn something. (S)he may be acquiring skills, new habits, (s)he may be changing attitudes and beliefs; or (s)he may be developing new interests. The acquisition of data and information is but a tiny part of adult education, although when speaking about adult education, we initially think of "classical knowledge".

Adult education includes also personality development. Man can make conscious efforts to develop a new feature of his personality (tolerance, self-initiative, active engagement in his environment, replacing a negative attitude by a positive one, sense of responsibility, increasing aspirations, developing a sense of deliberation and, the most necessary, creative imagination).

The intention, the awareness that he wants to learn something, is not necessarily present in the person himself. It may also be coming from outside. A person exposed to it finds him/her self in a whirl of increasingly intensive learning when following, for example, a series of TV transmissions. He goes carefully through handbooks for practical skills; attends monthly meetings on related subjects; listens to his friends who for some time have been occupied by a problem.

The degree of formal relations in adult education is highly varied. The impulse towards systematic work and the focus of education may easily shift from the teacher to the learner and back again. The teacher may be anybody wanting to teach somebody something.

We recognize and integrate within adult education ways of learning, provided that they are successful and yield results.

2.

The pedagogical process and the process in adult education are two different processes. Pedagogy is a scientific discipline about the education and teaching of children. Since, at the time of attending school, one form of education mainly predominates, i.e. instruction, it is also in the pedagogical theory that the study and the conception of the school system, of instruction and teaching, predominates. The units for scholarly observation are: school, class, instruction, lesson. This basic structure is complemented by education in pre-school classes and in the family. School is not the only educational path for children, but it is the predominant one and so pedagogy still pays most attention, in theory as well as in practice, on schooling. The school system is a financial and political giant. It has a tradition, but is open to changes.

Out of school, methods of education are conceived and studied, followed up and systematized, by adult education. With adults, persons with completed or intermediate schooling, their education is varied, ranging in content in form and directions, and is not subordinated to one single, closed system. It is to be found in the mass media, in cultural institutions, in work organizations. It is also generated by tourism and by the urban way of life (concentration of population and constant interactions among people).

The education of children in school is arranged according to disciplines, while in workplace with adults, it is arranged according to problems (in an interdisciplinary manner). The education of children is primarily oriented towards making progress at school (to complete the class, to continue school). Adults learn in order to deal with a problem that has arisen or to implement their plans. With a child, the goal of education is still far away in the future, while with an adult it is "here and now". Spontaneous forms of education, as we know them with adults, start appearing with children, but they do not predominate. The two processes act in a complementary manner. The school has lost its monopoly over knowledge. After attending school, education is continued on by other partners (societies, publishing houses, mass media, groups of friends).

3.

Yes. The influence of social, political, economic, scientific, and technological changes, led to fundamental changes in the needs for knowledge and personality development (education), irrespective of the age at which people come to grips with new problems. Adult education is therefore in a process of building new paradigms for its theory and concept.

Formerly, the principal aim of adult education was the completion of the school-level education of adults, the acquisition of a vocation and a job. In our society, adult education was expressly unilateral. It was artificially related merely to production, to which it was at times even subordinated.

In practice, education has "overnight" become multilateral, subordinated to various goals, to the entire situation of people, to all social roles of man. Adult education should support efficient parenthood, the quality of partnership, healthy living, nourishment and recreation, cultural life of the family and man himself: coping with health problems, satisfying problems related to housing, and other material needs, progress in the society, man's political role, and the quality of everyday life. It should reduce the number of "dependent" people in society, even if in fact their number is rising dangerously (basic education prolonged into the youth period, retirees, the unemployed, the functionally illiterate, the disabled, women) and it should increase the independence and self-sufficiency of people. It is only what people are not able to do themselves that they are dependent on services (or rather on the state and institutions) to provide them.

In addition to "independence" and "self-sufficiency", there is the general requirement that people have a high degree of "employability", so that they can readily pass from one job to another or, if necessary, start a new career. This flexibility calls for a very solid basis in professional knowledge.

The school socializes the child; through school he is gradually becoming a member of the general culture and social life of his environment; he is being trained for independent learning in the subsequent stage of his life. Formal education is continued also with adults, especially in phases when they are not yet able to learn independently, since they are insufficiently motivated or have insufficiently developed working habits because they have a poor general knowledge of the world, are poorly educated, and are functionally illiterate. In such cases, it is strictly guided group-based forms of education that come into consideration, and a formally guided course is the most appropriate form. The more a particular individual is becoming independent through learning, the more nonformal education is becoming part and parcel of his life, the more integrated it is becoming with his other activities. The acquisition of school education may, in the stage of adulthood, be highly non-formal.

Adult education is assessed by results and not by the routes through which it has been obtained. The final result is important: what a person knows and how useful that knowledge is to him. Is he capable of using it, of changing his behavior accordingly, of managing new activities, of viewing things differently and of espousing new standpoints.

## 4.

In the "leaden years", from the mid-seventies onwards, adult education was officially negated and accordingly pushed into the background in all respects. All the trends showed a rapid decline (number of institutions, programmes, of participants). Political changes also affected the situation in adult education. In the independent Slovenia, adult education has been officially recognized by the Ministry: it has been allotted separate funds and a law regulating it is in preparation. But the improved status of adult education has unfortunately still remained a matter of the narrower political structure, while in public it is still a field inadequately recognized by implementing the policy in practice. Adult education does not enjoy the support of the mass media: it is a tenth-class subject in various discussions and decision-making and is not sufficiently present in public to be related to the overall cultural and social developments. Part of the cause may lie in the fact that our society will have to learn – i.e. at present, it does not yet know-how to care for man, and also how, in a planned way, to pursue this care in social development. In our society, we shall first have to realize that the principal motivating force behind development, the information society, creativity, innovations, production of ideas (and hence of survival) is clearly man himself. The idolizing of the machine has to be replaced by adoration of man. We have to humanize ourselves so that adult education will also in public be given a place to which it is at the present stage of its development entitled.

Adult education still does not occupy the position it should have. It should become the central motivating force for social, economic and technological development. In the absence of adult education, there are no such things as restructuring society, social security, quality of life, the innovativeness and creativity required for survival, and above all no real possibility of becoming integrated in global trends that, in spite of being open to the world, we might survive as a nation and be competitive. We can live and survive only on account of our quality and not quantity. "A little but good" might be our slogan if we could make better use of the human potential we in fact have at our disposal. A developed and self-sufficient man is worth three or four dependents. Let us stop counting ourselves and let us rather look at what we are like.

We should emphasize the rapidly growing significance of adult education at the informal level, among the general public. Despite price increases, people are fighting for knowledge. They are starting to sense its significance. Through educating themselves, they hope to fight against uncertain personal, economic and social futures, and are struggling against current problems. Each is in his own way trying to do his utmost to attain knowledge. The lively trade in knowledge demonstrates how topical the importance of knowledge is. Among people, adult education has a significance higher than is officially recognized.

In the world, adult education is on the increase. Although state budgets for adult education are, even in many developed countries, being slashed or are stagnating (whereas the needs are growing), its reputation and significance are not decreasing. Expenditure on adult education has reached its upper limit; it is not possible to go beyond it, and therefore alternative methods of education are being sought (voluntary groups, self-aid, distance learning pursued by masses). Adult education does not yield quick results. To achieve the goal, it is necessary to make an effort. In many societies, problems are being dealt with not through education but through repression (police, army, war). New paradigms in the theory of adult education are increasingly to the fore in texts by world experts.

## 5.

Throughout history, there has been, in the pedagogical process and in the process of adult education, an interaction of both interests: the individual's and the society's. The periods come up in history alternatively, so that they either stress predominantly the individual interest (individual pedagogy) or favour the general social interest of education (social pedagogy). We have gone through a period lasting almost half a century when education had been conceived according to socio-political and state interests. We are currently in a period when education is clearly returning again to the individual learner and his interests and needs.

Adult education is well-balanced only when both approaches are taken into account: the individual and the societal one. Nobody is aware of all the needs in education to which he is exposed, therefore it is also not possible to state them or put them into printed form. He himself is acting according to the logic of continuously formulated values, needs, interests, common necessities and common goals. What is added in adult education is what man is not yet aware of. If adult education should be conceived only on the basis of individually expressed needs, there would be the danger of conserving man in the social position in which he at the moment happens to be. One's own personal situation is limited. It gives rise to equally limited interests. If we took into consideration only what an individual person consciously wants, we would leave him where he is. There is little chance of his progression to higher, more-developed forms of social life.

Therefore, adult education cannot merely be a matter of the individual person, with his own life situation, set interests and needs for knowledge. Life is also the projection of something new, of the future. This manifests itself in the overall societal needs, goals, and tendencies for development.

Each individual social group and community (factory, community, or society) also has partly generalized educational needs through which the individual person socializes himself.

Concern for mass education, concern for the improvement of the educational level or the personal development of the majority of the population: this leads to the emergence of the democratization of education. In the future, it is no longer important what educational elite a particular nation boasts, but rather what is the average educational level of the majority of its population. Innovations and alternative forms of education support the mass character of education. What is coming is "the culture of learning", "the learning society", while the excessive school-like structure of society is on the wane.

A significant goal of present-day adult education from the viewpoint of both the society and the individual is the education of people for independence, independent functioning, self – sufficiency. In society, the number of "dependents" keeps growing. Since, with development, the needs of people are increasing, it is becoming impossible for the state and various public services to provide all of them. Man must, at least in part or sometimes entirely alone provide for his security, survival, health, happiness, quality of life of himself and of his family, etc. With adult education, we can significantly reduce the number of "dependents" in society. Understandably, adult education is then also a political problem. Self-sufficient people cannot easily be subordinated or readily forced to listen; instead they are co-operative, exhibiting solidarity and self-initiative, as well as a high diversity in their responses.

**6.** No answer.

## JINDRA KULICH

### Canada

1.

To me, adult education at the end of the 20th century includes that part of the varied and comprehensive lifelong education process through which organized and purposeful educational opportunities are provided to adults past their compulsory schooling age (except for long-term full-time attendance programs offered by universities and other post-secondary institutions). it encompasses formal, informal and non-formal programs of group as well as individual instruction in the spheres of intellectual, motor skill and attitudinal development offered by many public and voluntary agencies and associations. It does not include simple accidental learning through living, as it does not include the so-called "adult's learning projects", both of which are part of lifelong learning but not of lifelong education. In spite of the claims to the contrary by some of our colleagues, in my opinion adult education does not exist anywhere as an integrated coherent system--and, again in my opinion, it would harm the vitality and needed flexibility of adult education if it were a set structured system.

2.

In my view there is not **one** philosophy and theory of adult education, as there are several philosophies and theories of the education of children and youth. Earlier it was necessary to stress more the differences between pedagogy and andragogy, in order to establish the rightful place for and discipline of adult education. Today, this strict compartmentalization no longer is necessary, especially when we accept the concept of lifelong education, which encompasses family education, pre-school education, school education, post-secondary education and adult education. The crucial difference between the education of children and youth on the one hand, and of adults on the other hand, is not so much in the methodologies used (some "adult education" methods are appropriate and indeed are being applied in schools, while some didactical methods of pedagogy are being used in some formal adult education programs), as in the life experience, life style and social position and responsibilities of the learners, which have significant impact on the learning style, organization and delivery of education.

3.

Since I do not accept that there is only **one** philosophy and practice of adult education and furthermore, since I am of the view that adult education philosophies and practice naturally change over time, I cannot see any more need today to redefine some of the basic concepts then there has been at any other time in the past – in fact, adult education is being redefined all the time, with emphasis changing with the changing perceptions of societal and individual needs. In the past development of adult education, general education, citizenship education, vocational education, development of human potential, community development etc. have been emphasized at various times in different countries, while currently vocational, technical and professional continuing education seem to be favoured by governments everywhere and other aspects of adult education are being neglected. In my view, although there is need at different stages of development of nations and societies for different priorities, any prolonged one-sided promotion of one aspect of adult education and neglect of other works to the detriment of the development of well balanced, whole human beings as individuals, working people, and members of families, neighborhoods, nations, states and the world, and ultimately to the detriment of their society.

4.

Adult education in any society needs to meet both, societal and individual needs for education and for social, economic and cultural development. It ought to be supported by public authorities, but given significant measure of freedom, and it ought to be recognized by society and individuals alike as an important contribution to individual and social development.

5.

In my view, all of the above entities have to share responsibility for adult education.

Formal education, from basic education through higher education, should be the responsibility of the communities/state and should be made available to every adult up to the limit of his/her capabilities **at any time** during life.

Pre-employment vocational, technical and professional education should be the responsibility of the state.

Upgrading and retraining caused by shifts in the economy should be the responsibility of the state.

Vocational, technical andprofessional continuing education should be a combined responsibility of the individuals, employers, unions/professional organizations, and educational institutions.

General adult education at all levels not leading to certificates or degrees should be a combined responsibility of the individuals, communities/state, and educational institutions and voluntary associations.

Family/citizenship education, environmental education, and health promotion should be the responsibility of the individuals, communites/state, and voluntary associations.

Education in arts, sports a recreation should be the responsibility of the individuals, communities and voluntary associations.

6.

The most important goal of adult education is to contribute to the development of individuals to the realization of their full human potential, and to assist their societies in their development as democratic, peaceful and just societies. This contribution of adult education has to evolve at many public and voluntary, as well as at many educational, levels and requires many varies providers, each of which can only deal with a part of the total spectrum of the individual and societal needs. Universities have an important (and often unrecognized) role to play in this provision.

I have spent last 25 years of many professional life working in university continuing education, 14 of these in attempting to provide leadership to a major national and international university in its acknowledgement and fulfillment of its role in and responsibility for adult education.

## MICHAEL LAW

### New Zealand

**1.**

I now prefer as an overarching conceptual framework the term employed by a number of British writers (Peter Jarvis, Kenneth Lawson and others): the 'education of adults'. This overcomes all sorts of definitional problems.

By the 'education of adults'I mean all those activities and processes through which people (adults) learn. My understanding of education and thus the education of adults is indebted deeply to the early ideas of the French materialist philosopher, Claude Helvetius, which were cited with approval by Karl Marx in **The holy family**, and which have come down to us in the British-English tradition through such writers as Raymond Williams and Joan and Brian Simon. Helvetius understood education as a process as well as a direct intervention. Writes Marx: "it is education, by which he means not only education in the ordinary sense but the totality of an individual's conditions of life, which forms man." One version of the draft of a paper I am trying to write at the moment reads:

Education too is a tricky concept. Although adult educators usually try to define it in ways that extend beyond the limits of schooling, they are nevertheless inclined to restrict its use to activities that are somehow recognizably 'educational' in form as well as intent (Darkenwald and Merriam, 1982). In this study, 'education' is conceptualized very broadly: as the lifelong process of human formation in society. This understanding works in two ways. First, it recognizes that the world in which people live and all the activities that take place within it are inherently educative; thus the terrain of education encompasses all sites of "formative influences" (Simon, 1984, p 37): the family, the school, the church, the club, the workplace, the union, and so forth. Second, this understanding also recognizes that within the context of everyday life there are specific activities through which a society and groups within it intentionally try to influence the way in which some or all members of that society learn to interpret the world and to develop the skills to live within it.

It follows from all of this that I think of the process of the education of adults at one level as a broad area of human (adult) activity framed only by the boundaries of everyday life itself. Within that, one can point to a complexity of overlapping spheres which can be identified or defined in terms of special characteristics and/or structured interventions. In my own area of interest, for example, worker education, I can think at one time about the process of learning that takes place on the picket line or during the strike or at the union meeting; at another time, I can focus more tightly on specific ('education' in the 'ordinary sense') interventions such as a seminar or study circle.

In the light of the obove I am reluctant nowdays to limit thinking about adult education in terms of specific areas.

Does it exist as a uniform system? Drawing on Agnes Heller's conceptualization of everyday life, which I have already incorporated above, uniformity, in my view, has to be thought about in the context of particualr cultural, economic, and social divisions such as class, gender, ethnicity, linguistic, religion, sexual, and other indentity groupings and crosscuts. Notwithstanding these, it is possible to identify and talk about particular **patterns** of adult education that may cross intra-national or international boundaries. For example, in broad terms I can talk reasonably comfortably about an Anglo-American or even Western European tradition of radical adult education which, by impliation, can be located within a loose socialist/radical social democratic framework or paradigm.

2.

There is a danger of making too much of this difference; yet there are very real senses in which the difference is important. Therefore considerable care must be taken to ensure that my observations are not misrepresented or misunderstood by filtering them through classificatory screens based on philosophical assumptions with which I do not agree.

Given that I believe it is possible to employ the term 'the education of adults' as a way of providing some sort of overarching conceptualization of the field, implicit within my view are some factors which distinguish the education of adults from the education of children. The keywords here are "adults" and "children", not "education". I will come back to that term shortly.

How we define adults will vary from country to country. One generally accepted way is to talk about social roles or the movemnet beyond fulltime schooling. I don't think there is much merit in getting too bogged down in this. In most countries people pass through a series of transitions that mark the movement from childhood to adulthood, although there is sometimes some ambiguity about when adulthood is finally reached. In New Zealand, for example, we infer adult status at various points from the age of sexual consent and marriage (16), the franchise (18), through to the removal of parental responsibility for aspects of educational and welfare support which has now been raised to 25. In other words, up to the age of 25, parental income will be used to determine the level of support the state affords an unemployed person or a fulltime tertiary student. This liability ceases, however, if the young person concerned has assumed other adult roles, such as marriage and/or parenthood. However, to summarize, we generally can distinguish between the social roles of children and those of adults.

This brings me to the issue of "education". Both the education of children and that od adults takes plce in all sites of formative influences. Thus in a very broad sense, the process of education overlaps. For example, both the children of a worker and their parents may learn a great deal in the course of a strike. Children and parents may also learn together through participation in other sites of information: church, club, community organisation, or whatever. They will also learn much together when involved in such things as travel or visiting another family or, in the case of New Zealand children, especially Maori, attending a **hui** (gathering). This does not imply, of course, that they necessarily learn the same things or in the same way. In addition, societies usually organise educational activities (in the more traditional or ordinary sense of the term 'education') that are directed specifically, or at least more specifically, to children or to adults. The most obvious of these is the formal schooling of children.

As Raymond Williams observes in **The long revolution**, the organization of formal education (schooling)around some idea of children's future role or work is one of the accomplishments of the nineteenth century. Thus we can talk about a theory of **preparatory** education of children that differs, at least somewhat, from a theory of **more immediately applicable** education of adults. In other words, much of children's formal and informal education has a medium to long term focus while much of that for adults has a more present, short term focus. But it is very important, I think, to recognize also the various philosophical imperatives that drive various educational initiatives, be they directed at children or adults. Drawing again on Raymond Williams, it is possible to identify quite distinct philosophies of education at work behind the education provided for different groups of young people and adults. Furthermore, it is often these groups cultural, economic, and social location, rather than their status as children or adults, that is the critical factor.

Most working class people, be they children or adults, are provided primarily with educational opportunities that are informed by a 'training'perspective. Over the past twenty years or so, as the international economic crisis has deepened, this perspective has come to inform a much broader range of educational activities. This view is almost inevitably propelled by the ideology of economic, industrial and technological change/development/growth. Furthermore, with the collapse of the Soviet 'socialism' and the virtual collapse of Western social democratic alternatives, this ideology now assumes that contemporary capitalism, more specifically 'free market capitalism', is the only viable way to organise social relations. It is in this sense that we can talk about new cultural perspectives – 'enterprise culture' – permeating all dominant theories of education in the Western economies.

The British adult educator, John McIlroy, arguably one of the most original and profound thinkers in our field today, has written of this in terms of the 'triumph of technical training'. I think he is correct. Today, the dominant theories of education for both children and adults reflect a considerable retreat from the more rounded, largely liberal ideas about education that previously informed public education for children in the Western democracies; a public education which was extended to adults through the workers' educational associations (WEAa), university extension, folk high schools, and the activities of other egencies.

Having said all that, let me return again briefly to the issue of the distinctive social roles that distinguish children from adults. Much is made in adult education about the fact that it is **experience** that distinguishes the adult learner from the child learner. From this flows an enormous amount of confused and muddled thinking about philosophically different theories of teaching and learning. Much of this is nonsense. For after all, as any observant parent or teacher of young people knows, children draw on a rich and ever expanding range of experiences as they learn in the classsroom and in everyday life. But there remains something important to say about experience. Not so much **experience** per se, but rather about the **nature** of distinctly adult experiences. This is the important point. The education of adults is different from the education of children because it draws on distinctively **adult** experiences. However, while this can be stated as a general observation, it also needs to be qualified. For what must be kept in mind always, of course, is that these distinctively adult experiences are not uniform; **always**, they are **class** experiences, **gender** experiences, **ethnic** experiences, and so forth.

Finally, I have a lot of problems personally with the term 'training', which I abhor, when it is applied to adults or children. I try to never use it as a synonym for education; most of the time I employ it with an air of dismissive contempt. In my view animals are trained, humans are educated.

Against the backdrop of these comments, I find it hard to answer the rest of your questions under this heading. For they seem to me to incorporate into their very formulation traces of the ways of thinking about the distinction between children and adults' education that I have difficulty with.

3.

With respect, this is another inherently confused question.

Unless 'adult education' is defined in some way that makes sense to all 100 or so international commentators, how can the question be answered in anything that approaches a useful way? Of course I can argue, persuatively I hope, that the best way to conceptualize the field is in terms of the 'education of adults'. But it does not follow that others will share my understanding of the nature and scope of the education of adults or, more importantly, my views on the ways in which such education is structured culturally, economically, politically, and socially.

Although I use them for convenience, I personally find the terms 'formal', 'non-dormal', nd 'informal' to be so riddled with inherent contradictions that they are next to useless: no one is talking about the same things any longer, even if they ever were. Again, the problem is that the meanings we attach to all of these terms are historically and ideologically informed; if you want to undertake useful, meaningful, international comparisons, then you need to provide guidance as to how we should employ these terms.

In the literature of the field the terms are used in at least three distinct ways (but even then, not with any internal consistency). The first use relates to teaching (and sometimes learning) approaches. Thus we refer to traditional schooling or 'banking education' as 'formal' and participatory teaching/learning as 'non-formal'. The second use relates to institutions: scholls and universities are 'formal' (even if they adopt participatory approaches), community groups and voluntary organisations are 'non-formal', and incidental learning activities are treated as ,informal'. The third use, which I sometimes favour, but am not myself consistent, is more concerned with qualifications and accreditation. In this approach 'formal' refers to any educational activity that leads to a formal qualification or recognition (this would include employer training); 'non-formal' refers to organised educational activities undertaken out of interest; 'informal' refers to education in the context of everyday live. In summary, however, our use of these terms remains very messy.

4.

Perhaps it is because I am teaching this particular material at this very moment; but there is a qualified sense in which the ideas contained in the (British) Ministry of Reconstruction's 1919 Report remain valid. The essence of democracy is the active, critically informed participation by all people in the affairs of their country and of the world. This implies much more about social relations than the 1919 Report authors understood; in my view it implies a democratic reorganisation of cultural, economic, political, and social relations as well as international relations. The education of **both** children and adults, while necessarily different in many important respects, should be directed to the democratic formulation and realization of agreed social goals that recognize and respect difference. This is, of course, a tall if not impossible order, but any lesser aspiration involves a capitulation to the idea that social justice, nationally and internationally, can only be realized through the operation of the so-called 'free market'.

5.

My overaching view can be summarised thus: the provision of full aducational opportunities for children and adults is a responsiblity of society. This does imply, however, that this is solely the responsibility of the state; rather, it suggests that the state has a significant facilitative role in conjunction with the broad range of formative institutions (a word I use very freely) in society: the family, the community, the church, the **iwi** ('people' [sometimes translated as 'tribe']), the union, employers, clubs, cultural groups, the list is endless. At least two critical tests need to be applied: 1) to what extent is such education 'education' and not'training'? 2) to what extent does it enhance the development of active, democratic participation in cultural, economic, political, and social life?

Notwithstanding all my earlier comments, I do believe that individual adults have to assume some ressponsibility for their education as adults. The problem is that they can only be expected to do this if their total education as children, not just their schooling, has encouraged and enabled them to be educationally active throughout their lives.

Generally speaking, I am not enthusiastic about a too directive approach to the education of adults. Yet we cannot leave the education of adults to the marketplace. First, we have to recognise just how regimented and compulsory employer provided and employer linked training has now become and how little real choice is afforded many employees. Second, we also have to recognise the ways in which state funding and support has been appropriated by such training.

The state in New Zealand has a facilitave (hand the money over the employers) approach to vocational training, but has largely abandoned other aspects of the education of adults. It holds that the 'market' will provide, if real needs/demand exists.

6.

As an academic in the field, I am interested in promoting amongst celleagues and students critical appraisals of the social purposes of the field.

As a university based academic/practitioner in the more specific area of worker education I am interested in issues of access. More specifically, my interest is in the provision of various undergraduate and graduate programmes that offer working people a political economy, social science perspective. In brief, these programmes have as their aim the development of a critical, historically grounded understanding of the forces that shape 'workers' lives in contemporary society. Within this framework, I am also interested in providing indigenous New Zealanders, Maori, with courses and programmes taught in their own tongue. The purpose of this work is to enable working people to participate in and change, in a genuinely democratic direction, existing social reationships.

My present duties as Director of the Centre for Labour and Trade Union Studies (L&TUSt.) dovetail neatly with these goals. This is a full academic unit in the School of Social Science; it offers an undergraduate Certificate, an undergraduate degree programme, and a post-degree Diploma in Labour and Trade Union Studies. From 1993, (L&TUSt.) will be a full subject for the Masters in Social Sciences degree will be able to be taken for M.Phil and D.Phil (PHD) degrees as well. I also am a Pro Dean in the School of Social Sciences and have specific responsibilities for admissions and related academic/student matters. This requires (and enables) me to pursue policies that are consistent with the social commitments in the University's Charter; in general, these Charter commitments are reasonably congruent with my own perspective.

# WALTER LEIRMAN

## Belgium

1.

Back in 1981, in the handbook "Vormingswerk en vormingswetenschap" (Practice and science of adult continuing education) we defined adult continuing education as "a process of influencing/guiding people towards developing a valued individual and social life project, i.e. an evolving goal perspective and an action plan of man and community in a social context" (Leuven, Helicon, 1981, p. 21 f.)

Further on, we added that the central goal perspective had to be formulated in terms of well-being and emancipation, i.e. "the liberation of people from socially-determined dependencies and the elaboration of liberating alternatives", so that a "society could be created in which knowledge, power, wealth and mobility are more justly spread".

We also stated that adult education covered the whole spectrum of the relationship between man and society: rationality, sociability, technical abilities and vitality, both in terms of adaptation to and of innovation of that relationship.

The science of adult education had to serve three criteria simultaneously: objectivity (to discover truth), utility (to develop useful techniques and instruments) and well-being (material, social and cultural development).

In 1986, upon the occasion of the organisation of an international conference "Adult education and the challenges of the 1990's" (published by Croom Helm, London, New York, 1987), we tried to look back upon the recent historical development of "paradigms" or "general conceptual frameworks" of adult education, stating that there had been two consecutive dominant paradigms, at least in Western Europe and North America: a "socio-technological" one in the 1960s and an "emancipatory" one in the 1970s. For the 1980s, we attempted to discover a third one, based on the concept of "education as communication" (in the line of J. Habermas' theory of communicative action).

Nowadays, we tend to think that this analysis needs a complement, and that we have seen, in the past 40 years, four dominant paradigms, which we term symbolically as the "expert model", which stresses rational thought, expert knowledge and consequent action, the "engineering model", which stresses planned and technically sound action, "prophetic model", which stresses and social liberation, and the "commicator-model", which stresses relationships based in the human lifeworld. We also tend to think that these are the "four faces of adult education", which are always present in any practice, but with different focuses and orientation, depending upon the participants, institutional surroundings and ideological preferences.

In these terms then, adult education can be seen as an effort, whether formal or non-formal, to help adult persons and whole communities to develop their capacities as experts, engineers, communities and to develop their capacities as experts, engineers, prophets and/or communicators.

2.

In the years that a more or less "autonomous" discipline of adult education [sometimes called andragogy, after German (Pöggeler) and Dutch (Ten Have) impulses] was developing – somewhere between 1950 and 1980 – the "identity" of this new discipline was founded on the notion of **the autonomy of the adult.** Adults are "self-responsible, independent, experienced, creative," etc, whereas children do not (yet) have these qualities.

Both empirical research into the nature and the principles of human learning or into socialisation and theoretical reflection concerning the relationship between person-community and the teacher learner have lead to at strong doubts as to the well-foundedness and the radicality of that difference.

The basic fact here is the criticism of the Kantian model of education (Was ist Aufklärung, (What is Enlightenment? 1793) whereby man was called upon to become "mündig" (self-assertive) using his rational potential for critical thinking and justified action. In that view education was seen as effective organised help towards autonomy, and pedagogy as the science which would translate the experiences of generations of educators into a set of reflections and a practical body of knowledge. Until recently, this view has been predominant in the different disciplines of the educational sciences, especially in the school of pedagogy and didactics.

Yet, this "Zweck-Mittel" (Intention related to means) model of education has received strong criticism in the past ten years, and for more than one reason. First, we do no longer possess a unified value system and a single major objective for education in a "post- or late-modern, pluralistic world". Furthermore, human existence is increasingly seen in terms not of subjectivity and individuality nor in terms of mere collectivity, but in terms of inter-subjectivity. Thus, an individual can no longer be "shaped into a mould" by an educator. Thirdly, the differentiation of pedagogy towards fields other than family and school education – a differentiation to which the new subdiscipline of adult education has made a clear contribution – has lead to the integration into educational science not only of intersubjectivity but of the whole societal dimension of man. Furthermore, the emergence of sociology and its "demythologisation of the autonomous individual" has had an influence on pedagogical theory.

All this also implies that the so-called boundaries between pedagogy as "science of the education of the child" and "andragogy" as "science of the education of adults" have become blurred. There are, of course, psychological and social differences between children and adults, but they are differences in degree along the same scales. For us, andragogy is an integrative part of pedagogy.

3.

Given the previous statements, we should beware both of overidealising or of underestimating the role and function of adult education in society. All forms of education occupy an intermediary position between the personal, cultural and social lifeworld of people on the one hand, and the social and economical system on the other. The predominant type of relationship is that of socialisation and enculturation: helping individuals and groups to integrate themselves into the social and economic fabric of society. Although this is too general a statement, one could call this the "social and political marketing function of (adult) education". The second type of relationship – far less predominant – is that of (attempts to) innovate the existing social and political systems, "on the seams between lifeworld and system". Over-generalising again, one could call this the "social and cultural innovation" function. Very often, adult education is not the "leading actor" in the innovation process, but follows "social movements", "charismatic leaders" and/or "new ideologies". However, it can do much to corroborate the innovative power of new social movements like the peace, the ecological, the third world and the new women's molvements.

We ought to beware also of dividing the field of adult education in two camps: "conservative, market-oriented individualistic professional/vocational education" on the one hand, and "innovative, lifeworld-oriented, communitarian and emancipative general adult education" on the other.

Theorists like Bourdieu and Giddens have come up with theories that help us to overcome too simplified schemes about the relationship between a person and society: there are complex intertwinings of both dimensions in such phenomena as "habitus" (Bourdieu) or common behavior patterns or "practical conscience" (Giddens).

4.

How will/should adult continuing education develop in the future? Even the best informed expert does not know. However, looking at our own Delphi research project on the future of adult education in Belgium (1992), a few trends seem to be becoming visible:

– in the "risk society", issues like "giving meaning, i.e. personal and social value-founded orientation" to life, "establishing open and just relational patterns between man and woman, parents and children, autochthonous and aliens, and colleagues" and "coming to terms with the complexity of society" will become more a more and more central issue, and adult education will have to respond to these needs;

– interregional and intercontinental inequalities in terms of economical production, cultural expression and acceptance, and political power, will probably increase. Therefore, adult education will have to transcend social and regional boundaries and participate in cooperative developmental programmes;
– the lack of coordination of educational policies and of educational practice will become more and more problematic, especially on the pragmatic ground that states and private concerns have less space to "provide the manna" and to "let everyone act according to his or her interests"; hence "networking" will become more and more important;
– "self-directed learning" will attract more and more attention, even though it will sometimes be overestimated as being "the quickest instrument for disabled nations or individuals to overcome their retardation";
– the European Economic Community will slowly evolve from a strictly market-oriented concept of lifelong learning to a more integrative and generalistic concept of adult education.
These tendencies are "developments we can expect": this does not mean that they are to be considered as "positive"!

5.
No answer.

6.
No answer.

# PAUL LENGRAND

## France

1.

In a majority of countries adult education – as an organized system of education and training – is still of marginal importance. This situation is reflected in the concrete concern of the government for this field of education and in general public opinion. In France and in a number of similar countries, the idea of education is focused on two notions: school and university. If I happen to mention the area I am working in on the street or elsewhere in society, everybody seems to be surprised: What exactly is adult education? The idea that an adult person decides to continue his studies in order to grow intellectually, morally or emotionally has not yet found its place in the popular philosophy of modern man. The authorities neither encourage this idea nor consider the question as one that could influence the electoral outcomes.

Of course this statement is not valid for some countries in Europe, especially the Scandinavian or Anglo-Saxon ones. In Norway, Denmark or Scotland, adult education has secured its place in society and has been given equal treatment to other sectors of education. It is important to underline that, in this case, we are dealing with two extremely important subsystems: the first strong and solid in its tradition, the second the physiognomy of which is still being shaped.

The first one deals with professional training and covers general (qualification-based) education and specialized vocational training, enabling society to cope with technological and economic competition on the national and international level. To meet these demands, several legislative acts have been passed and a great deal of money has been spent; training models and structures have been developed.

The second area of adult education concerns the fight against illiteracy. In France, as in other industrial countries, research findings have confirmed the high number of illiterates (reading and writing illiteracy). The authorities have declared the launch of a state campaign against the evil called illiteracy. Both the immigrant and native-french populations with deficiencies in formal basic knowledge are included.

Gaps in formal education could be reduced by developing both sectors of adult education – non-formal and semi-formal. Recently a new, quite unknown form – associated sector – has been developed. It deals with a variety of groups, – from local fisherman associations to the association of supporters of the Helsinki document. Some of these groups were established in order to support the goals declared (League for Permanent Education with more than 1000 members). Another association is the movement Nation and Culture. In the system of adult education, these associations participate with "side activities" following interests other than education. Nevertheless, their role in the adult education system is no less important; the mere fact that associations were established on the basis of a common goal seems to be of high educational value. The status of membership itself demands the active participation of all the members, thus taking an individual from his/her isolation. But that is not all. The association activities border a number of areas close to andragogics. We could mention physical activities as crucial element for the achievement of an internal physical balance and different art (music and plastique art) activities.

Nevertheless, the greatest importance of this associative atmosphere is the fact that persons are joined in a systematic concept of education and learning material important for the growth of an individual and the strengthening of democratic society.

2.

There is a clear relation between initial (regular) and adult education. The influence of family and school education is present throughout one's life. The body of knowledge and the references acquired in the first years of education acompany man throughout his whole life. Family and school life, parents' and teachers' behaviour, and life patterns can either stimulate or hinder a young person's curiosity, creativity and leadership dispositions. Very often, the education process should function as a corrective mechanism to the knowledge and information already acquired, especially for those in charge of transmitting knowledge to others. It is important to underline that self-education is an integral part of all three sectors of andragogics. By its nature, self-education is not organised and is carried out outside formal and non-formal educational forms. An individual can nevertheless by himself/herself achieve a certain organized scope of knowledge acquired through intellectual and mental abilities and sensory perceptions, even if his/her efforts are not supported by a definite institution or by outside activities.

3.

Nowadays, adult education is offered new possibilities, both practical and theoretical. Social changes in Central and Eastern Europe are of crucial importance. It would be illusory to expect that these countries could achieve a democratic structure of public and private life overnight. It is necessary to pay a high price for "mastering" freedom and to develop the appropriate abilities for participation in the formation of a new society at all levels. This is a challenge and a unique opportunity for adult education. In the USA, Canada and Israel, adult education has been recognized as an urgent need in immigrant education. Its status has changed considerably through this function. The implementation of freedom and self-determination gives birth to a new type of needs. Responsibility can not be left to future generations, it should be taken by adults today.

There is another aspect that has to be taken into account: the prolonged life expectancy. In the industrialized countries, adults retire at the age of 60 and find themselves faced with "another 20 years" to live. In this period, work gives way to leisure time. What are we expected to do in these circumstances? How do we avoid spending these years in "false luxury"? The concept of continuing education has some answers to this problem.

Taken as a project, the concept of continuing education should be conceived and implemented both horizontally and vertically. This new approach can be efficiently based on past experiences which have proved to be efficient and professionally verified. Among these, the dialectic relation between "to be" and "to have", Hegel's vision of the reform and development applied to human destiny, and the knowledge about concrete man as dealt with in Karl Marx's works should not be neglected.

4.
I have already answered this question.

5.
We have already underlined that adult education is a common project based on the efforts of an individual and the motives of private and state institutions.

6.
For me, it is of crucial importance to continue with the analysis of the concept of continuous education and ensure its concrete implementation in the whole process of education from early childhood to late adulthood. I became aware of this fact while working initially as a teacher and later as an international expert and one of the founders of the association Nation and Culture.

# WERNER LENZ

## Austria

If I come too close to an object I lose the impression of its complexity: if I move away from it, I can not distinguish the details. Description depend upon the observer's viewpoint. Self-evidence?

The general deficiencies of definitions are: they determine, limit, leave no place for manoeuvre or further interpretation. In the field of social sciences the solution is very problematic. That's why I have decided to use narration, reporting, communication, whilst leaving solid statements and definitions aside. My conception may be unclear if I am too close, but I may see more than the others as I have been working in the field of adult education for years. What do I expect when I answer the questions provided: I expect the others to form their opinions and consider them.

1.

Adult education is not a uniform system. It is the working area belonging to different institutions: associations, ministries, enterprises, communities, political parties, syndicates, the Church and a number of other institutions participating in the process of adult education. The historical development of the adult education system itself is the manifestation of a variety of interests. Political programmes, economic needs, religious beliefs and social movements have greatly influenced the conception and development of adult education.

It is considered that the adult education system includes educational programmes that adult people receive after their initial, basic education. Nevertheless it is a very limited and vague definition. Who is an adult and what do we understand by the term "basic education"?

If we agree that growing-up is a process then the term "development" becomes most important with the conception of "education" as a life-long, continuing challenge. Initial education is the prerequisite for this continuation. The reality of the present education system is still distant from this concept. The first part of the education system is of a different duration: a 9-year compulsory school stage (completed at the age of 15 approximately) to the acquisition of graduate and academic titles (up to the age of 30). The number of persons participating in educational process is decreasing the higher the level of education. Adult education does not suppress social and educational inequality. On the contrary, people with a higher degree of educational proficiency more often enrol into different forms of further education. It is therefore difficult to define exactly the scope of adult education.

2.
In adult education theoretical efforts are targeted towards the elaboration of an appropriate scientific doctrine. We can not talk about a uniform theory; there exist different theoretical conceptions, rooted in the traditional separation of human life into different life-periods and, in accordance to them, different levels of educational process that people engage in. Neither the concrete social conditions nor the expectations on the part of society are taken into account.

Personally I am striving for the development of the concept of "the theory of man's education". (Theorie der Menschenbildung).

3.
Demands for higher level qualifications can not be neglected. At the same time the need for people, who are capable of overcoming social problems has become very important. Experiences from the past four years prove that these demands can hardly be met by educational institutions provided – from primary school to the university. Nevertheless the responsibilities can not be postponed and left to future generations. Questions relating to energy, the environment and technology are of decisive importance in determining the quality of life and economic development. As the consequence of the above-mentioned negative phenomena in human life, planning for the future has become more deliberate. Apart from the role of the professional development adult education has been given another dimension: to enable people to face social changes to adopt knowledge and behaviour patterns and to develop individual abilities and possibilities.

The basic goal of the new concept of adult education is to attract the highest possible number of people into the system of adult education. The principle of equal opportunity has not been carried out yet. Its implementation demands adequate support, and clear professional and further educational and political action. This would include the right of free choice of education, closer connection of work and education, financial stability during the period of professional education and training and the conception of adult education as a part of the whole education system.

4.
According to the statements politicians adult education has gained in importance in the last few years. Special attention has been given to the heightening of the level of professional qualifications which should enable individual countries to cope with economic competition. The number of adult learners is increasing, governments themselves are stimulating adult education but do not take an active part in the concrete implementation of adult education. Individual associations have to pave their own way in the world of adult education practice. Different management programmes have recently become very popular.

In which way could adult education contribute to a more humane development of society, on the national or international level? The contribution of adult education has been, so far, very poor. It is a consequence of the absence of an appropriate national or international organizational body from which the idea of adult education could be developed. Although adult education has often been based on a reasonable amount of idealism its partial implementation could not guarantee a long-term strategy without the appropriate organizational structures.

5.

I see man as a "developing human being"; adult education thus concerns everybody. Each man represents a part of society and has his/her responsibilities, duties and rights. The educational status of a country is greatly dependant upon the possibilities of personal and social development; with this in view adult education should be a combination of individual and socialised learning.

Supplementary to the need for continuing additional education and training there is a voluntary individual incentive to take part in the educational forms offered. In democratic societies the dialectics of this relationship should be used as a motivating power in the development of educational work.

6.

I would like to limit the above findings to the sphere of adult education that I have been working on since 1984, when I took over the Department of adult education at the University of Graz. During this time I considered one of the basic conditions for achieving this reform of university programmes of students who had decided to work in the field of adult education. It is up to the others to say whether I succeeded or not.

I think there are two fundamental aspects to be observed in the future development of adult education:

– an active participation in the conception of new organizational structures at a national and international level;

– curriculum development of new, attractive thematic options; this is a step ahead towards problem-based, thematic studies, reflecting recent social and scientific developments.

This supposes I am not expected to deal separately with each of the two aspects. They should be understood as the starting point in a long journey. I can afford to say that I know well enough that each long journey starts with small steps.

## MAURIZIO LICHTNER

### Italy

1.
In recent years, following the UNESCO definition, we have considered adult education as consisting in 3 main fields: a) formal, mainly school education (school re-entries, second chance), b) non formal, i.e., "liberal" education, free-time, third age, but also political, citizenship education, c) informal, i.e. educational processes on the workplace, in social actions, etc. There was scarce attention paid to adult vocational education and training, which was a separated field. Now Adult educators are more and more concerned with work-related activities.

I think there is nowhere where adult education can be considered as a "system", in the sense of a unified field. In Italy the different adult education initiatives ignore each other, and it is difficult, even conceptually, to bring them together in a "system".

2.
I do not perceive andragogy as being anything different, from a theoretical point of view, from the general reflection on education (so far called pedagogy). What is considered as andragogy is often very similar to "progressive" children and youth education, with regards to teaching methods and even educational principles. When andragoy and pedagogy are contrasted, usually it is a traditional, authoritarian pedagogy that is referred to. Differences are to be made in curricula, methods, etc., when addressing adults, of course, but many differences are also made between adult audiences, that are perhaps as important as between adults and youth. So, speaking of a plurality of approaches is preferable, in many view, to the dichotomy andragogy-pedagogy.

3.
With regards to "traditional" and "new" concepts of adult education, we have to consider large differences among countries. In Italy, for instance, adult education traditionally was "people's education", mainly at the elementary and compulsory level. Later, the "true" adult education has been considered by many educationalists as the non-formal, "liberal" or political education, that is out of school, or within associations, etc. Recently, the main problem discussed was how to put together school and community, formal and non-formal systems, in order to build up local "systems" of continuing education. But nothing has been done, so far, at the institutional level. In the 90s, a closer relation between adult education and vocational training and

professional updating initiatives, on one hand, and with social policies on the other, can be foreseen.

4.
Economic development, based on continuous technological innovation and rapid change, risks to provoke a "polarisation" in society, with increasing inequality; further accumulation of knowledge of competence on one side, and marginalisation and "functional illiteracy" on the other. Therefore, social policies are necessary to continuously rescue marginalised groups, to enable that people achieve new competencies, re-enter work, find the way to participate, etc. Adult education has a double role: at the higher levels, it facilitates innovation, and is strictly functional to development; at the lower levels, it finds its role as an integral part of social policies.

5.
It is important to afirm the right of the individual to undertake his own itinerary in continuing education, both in "liberal" education and in the achieving of professional change. But a strong impulse to adult education can only be given when enterprises and organisations are interested in educational advancement and professional training of their employees or members (or compelled by law to do so). It is essential that initiatives are negotiated, at any level, as happens in France. The French system reflects a balance between the individual worker's educational needs and projects, the employers' interests, and collective bargaining between social partners.

Also social policies, addressed to the underprivileged and dropped out groups, find their place within the system of "Formation continue". I think that it is only in such a complex picture the individual can expect, at present, to make his way in education.

Adult education should help the individual to make changes, to resume a life project, to take an initiative; it should enable him too better understand the general, collective problems and to participate in democratic decision-making.

I was concerned, in the 70s, with the "150 hours" experience (worker's education). This was when the right to learn seemed to be a functional to a substantial change in the organisation of work and society at large, overcoming the split between intellectual and manual work. At present, I consider adult basic education as a priority, if we want to prevent "polarisation" of society and to enable less privileged people to increase their competencies and have opportunities.

6.
No answer.

## HOY PICK LIM

### Singapore

1.

In my opinion, adult education is a lifelong learning process by which a grown-up person updates one's knowledge, upgrades one's skills and modifies one's behavior. It comprises three main areas of development, viz., human resource development, personal development and community development. The ultimate aim of adult education is to enable a person to play the threefold roles of a productive worker, an enlightened individual and a progressive member of the community. The main contents of adult education are described in the list attached.

Adult education does not exist as a unified system like the formal education system. The main reason for my saying so is that it covers too many diversed areas of human activity, cutting across all social, economic and political disciplines.

2.

I think it is possible to speak about a special philosophy and theory of adult education comparative to those for children and youth. Some constituting factors for the autonomy of adult education and its theory are as follows:

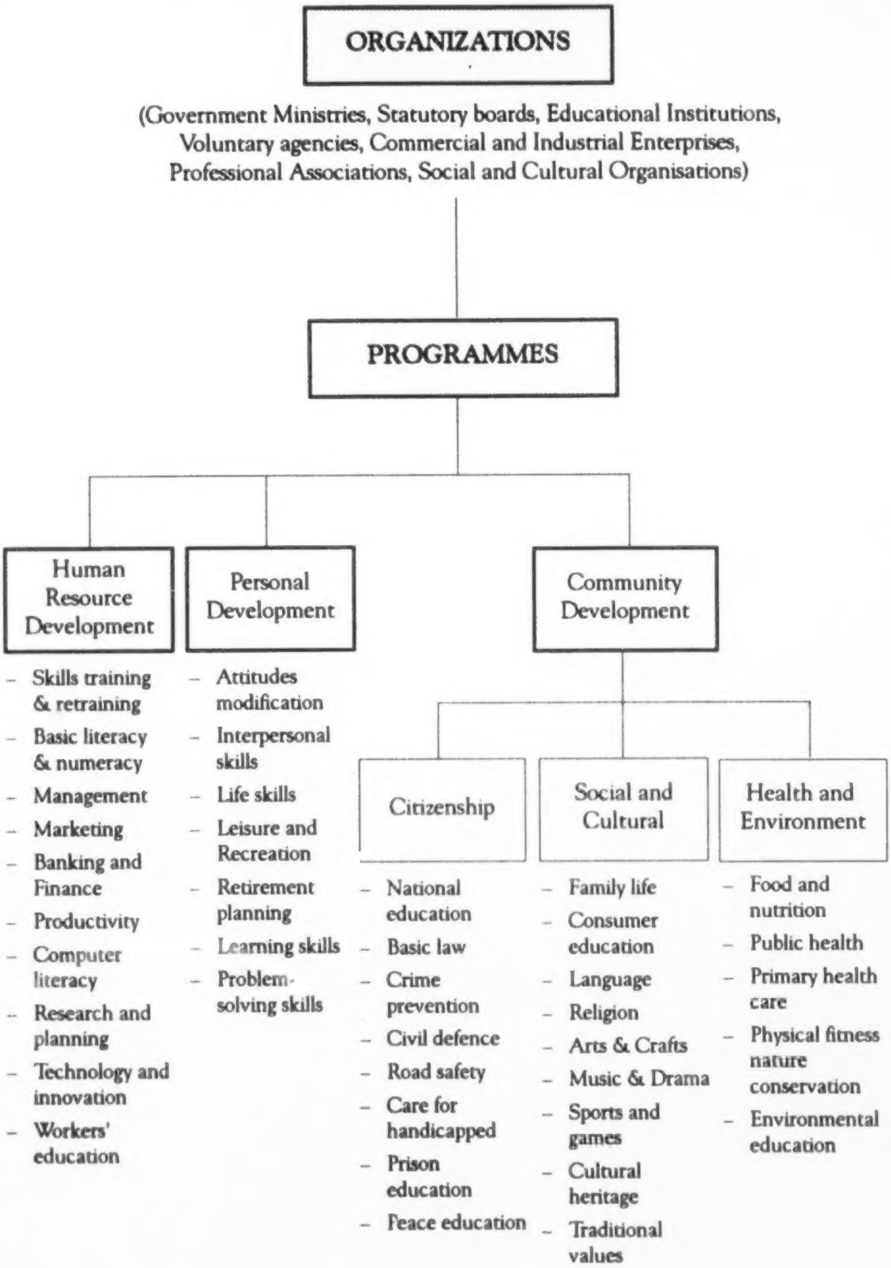
a) Adults have many personal needs and multiple social roles which are ever changing and which require constant adjustments throughout lifelong learning.

b) Adult learning situations should be more similar to real life situations than to school classrooms. If the school classroom is a miniature society, the learning environment of adults should be considered the mainstream society.

c) Adults with rich experience in life and work are more capable than children are to partake of active and self-directed learning.

d) Adult learning should be more problem-centred than knowledge-centred. Adults often enter a learning situation because they have some problems to solve.

In Singapore, andragogics and pedagogics are independent of each other. They are neither interlinked nor complementary to each other. They are neither friends nor rivals. In short, the official status of andragogics is very low as compared to that of pedagogics.



**ORGANIZATIONS**

(Government Ministries, Statutory boards, Educational Institutions, Voluntary agencies, Commercial and Industrial Enterprises, Professional Associations, Social and Cultural Organisations)

**PROGRAMMES**

Human Resource Development
- Skills training & retraining
- Basic literacy & numeracy
- Management
- Marketing
- Banking and Finance
- Productivity
- Computer literacy
- Research and planning
- Technology and innovation
- Workers' education

Personal Development
- Attitudes modification
- Interpersonal skills
- Life skills
- Leisure and Recreation
- Retirement planning
- Learning skills
- Problem-solving skills

Community Development

Citizenship
- National education
- Basic law
- Crime prevention
- Civil defence
- Road safety
- Care for handicapped
- Prison education
- Peace education

Social and Cultural
- Family life
- Consumer education
- Language
- Religion
- Arts & Crafts
- Music & Drama
- Sports and games
- Cultural heritage
- Traditional values

Health and Environment
- Food and nutrition
- Public health
- Primary health care
- Physical fitness nature conservation
- Environmental education

3.
I do not think that the philosophy and practice of contemporary adult education have changed very much. Adult education has established itself as an academic discipline in most universities in the West, but it is still struggling to gain a foothold in the universities in the East. However, in recent years, many developing countries have begun to recognise the importance of adult education and its contributions to social, economic and cultural development.

Nowadays, adult education has been called by different names, such as continuing education, nonformal education, lifelong education, education permanente, recurrent education, etc. There is no uniformity in nomenclature and definition. As a result, this creates much confusion not only among adult education personnel, but also for the man in the street. Therefore, a universal name for adult education should be adopted and its basic concepts clarified and sharpened.

4.
In Singapore, only the aspects of adult education that deal with vocational, technical and managerial training occupy any importance in society. As a whole, it is regarded as secondary to formal education. On the global scale, its status is still marginal. In my opinion, since adult education is a very important means of individual as well as national development, it should be accorded a high status, at least on par with that of formal education.

5.
My personal view is that the promotion of adult education is the responsibility of both the individual and the collective. It is through close cooperation among the individuals, enterprises, governmental and nongovernmental organisations, and the communities, each playing their respective roles in adult education, that a true learning society can be achieved. In the context of Singapore, our official policy on education puts too much emphasis on formal education and the aspects of adult education that deals with human resource development. The other aspects of adult education concerning personal and community development are to a large extent being neglected.

6.
Through adult education, I continue to learn new ideas, gain new knowledge, acquire new skills and discover new ways of doing and thinking. The accumulation of all this learning and its total integration with my past experiences boost my self-confidence and develops my intuition. I find this kind of self development is most worthwhile pursuit in adult education and I hope others will do the same. If everybody is seeking self development, we shall not be too far away from achieving a learning society. It was

with this idea in my mind that I founded the Singapore Association for Continuing Education (SACE) in 1979. For several years, I was the President of SACE and now I am its Honorary Adviser. At present, under a new team of leaders SACE is very active in the promotion of adult education in the country. It organises a Diploma Programme and a M.A. Programme in adult education for its members. In addition, it publishes a quarterly newsletter entitled "CHANGE" and holds occasional talks and seminars on adult education.

# JOHN LOWE

## France

1.

Terminology

All forms of adult learning whether formal, nonformal or informal.

Areas

Any organised activity designed to help adults learn or any general activity that, among other aims, may assist adult learning, for example, broadcasting.

Uniform – No

Incidentally, the term "adult education" now has a weak appeal in many countries, and has frequently been superseded by other terms such as continuing education. Personally, I would focus too much upon the concept of andragogy, although I know that it is dear to the hearts of specialists in Yugoslavia.

2.

Partially! General theories and philosophies of education largely apply to adult eduction. Discrete theories can only be postulated in order to take into account the distinctive state of being an adult as opposed to a young person, that is, adult contrasted with pre-adult status and duties.

In the United Kingdom, I would say that the two notions are interlinked and complementary in the eyes of adult education specialists but not in the eyes of politicians, educational administrators and educators or educationists in the formal system. At the same time, they are not rivals in any significant sense.

3.

Yes. The new emphasis on economic performance (productivity) has led to an enormous stress being placed by public authorities and employers on/in training, often in a narrow occupational task-oriented sense. All adult educators must be aware of this phenomenon, if only to be able to place their own particular programmes in a realistic context and to counter the dominance of training, especially in the consumption of resources. So do re-define basic concepts.

**4.**
Equality of status. This should include legislative underpinning with initial education and a reasonable share of-natural resources, (that is of overall educational budgets) and perhaps, a recognised percentage.

5.
Individual or Voluntary participation, certainly, but surely – through official policies – provision must be made for learning opportunities for all under-privileged groups and individuals in order to meet their special needs, whether articulated or not.

The level of official and community support for adult education is feeble except, again, for that of training. Employers are showing ever increasing interest in in-enterprise training. At the same time, employees in small and medium-sized firms have fewer opportunities than those in large firms.

6.
Putting in place a comprehensive and adequately resourced national adult education service. In 1971, I persuaded the Scottish Education Department to set up a national commission of inquiry into the needs of adult education and, subsequently, at OECD, I got member countries to support – to endorce – a report on Comprehensive Policies for Adult Education, which did not, of course, have any mandatory force but did provide a blue-print for positive educational practice.

## TALVI MÄRJA

### Estonia

1.
We understand under the term "adult education" all forms of teaching and learning of adults taking place after or outside the formal educational system. 3 main sectors of adult education are:

I General adult education
  1.1. education not providing certificates
  1.2. instruction leading to formal qualification
II Adult education relating to the labour market
  2.1. vocational training and retraining
  2.2. continuing & further education; in-service training
III Adult popular education (life education)
  3.1. hobby courses
  3.2. how to survive?

2.
We conceive andragogy & pedagogy as different but interlinked subjects. The basis of adnragogy is constituted by the following factors: differences, arising from

I The personality of adults
  a) psychological differences
  b) differences in reception, understanding & preserving information
II The social status and roles of adults
III Educational needs and motivation of adults, goals and principles of training
IV The roles of trainer
V Methods of teaching

3.
We started with developing the andragogical model of adult education in Estonia only five years ago. For us there are no needs to redefine it yet. In our conception the role of adult formal and non-formal education (all possible forms) must be valued equally.

4.
In our country, as in all countries struggling for democracy and waiting to develop their economy, the role of adult education should have a most substantial place. Only by upgrading the level of competency of adults in society can there ever be change. The role of adult education is to preserve cultural connections and changes in society and at the same time, to stabilize and prevent the harming of cultural values, and the spread of unlawfulness and disorder in society.

5.
In official educational policy in Estonia the place and role of adult education is almost non existant. There is no legislation concerning adult education. We have worked on the adult education act for 7 months, but it's still draft phase. So, today adult education in Estonia is mostly a matter of an individual's personal interest. (NB! First of all is adult popular education). But thanks to the activity of some people and The Association of Estonian Adult Educators ("Andras"), the official attitude is changing. The in-service training programme is a responsibility of enterprises and organizations. Local authorities are starting using adult education, especially in the retraining of unemployed people.

6.
To try to have an effect upon the official policy of education in Estonia adult education must be accepted and must find the right place in our society. I have:

a) used the term "adult education" instead of in-service training and continuing education as the only forms of training of adults;
b) been one of the leaders of establishing the adult education "Andras";
c) developed & educated Estonian adult education trainers in Estonia and abroad;
d) worked for 7 months on the legaslative act for adult education;
e) created programmes for the diploma course of adult educators and Master's degree courses in Andragogy. Both studies take place in the Centre for Continuing Education, Tallinn Pedagogical University.

## ANDOR MAROTI

### Hungary

1.

Adult education is the institutionally organized instruction and development of the culture and education of people over 18 years of age.

In Hungary, it is divided into several branches which are not inter-related: evening and correspondence departments of schools, professional courses (for learning a profession, further education and retraining), general-interest courses developing practical skills, lectures popularizing scientific disciplines, professional cycles intended for particular interests, art groups, courses in foreign languages, courses in information about the protection of health. The only characteristic shared by all these courses is their adult participators. The activities are taken separately, so that the organizers of education can work according to the established organizational form and content but rarely – except with language courses – with the question of how much of this knowledge the participants in fact acquire. No account is taken of their motivation, their prior knowledge, experience, degrees of achievement, capabilities. All of these, however, would be necessary in order to develop the characteristics adequately.

It would be feasible to speak of a uniform system of adult education only at a stage when, in the more significant methods of acquiring knowledge, influence could be exercised:

instead of a formal approach where only the subject matter is important, we should focus attention on man as a human being.

2.

This often-quoted idea about continuous education does point out that it is necessary to clarify the relation between pedagogy and andragogy (adult education), but pedagogical experts know no separate principles of adult education and also do not recognize its independent status. In this way they stick to the point of view that, after childhood and youth, the time suitable for learning and education is over. The gap that may come to be felt can in the adult period – as they would have us believe – be filled only in part. And even if they accept the claim that learning should be extended over man's whole life, adult education is regarded by them merely as a continuation of learning discontinued in youth, and no attention is paid to the requirement that a different educational principle or different methods should be applied.

The difference between pedagogy and adult education can be recognized only at the stage when, in teaching and in learning, this very principle and this kind of method have been taken into account, and when the effect has come to be measured also in terms of how understanding, skills and capabilities are changing, and not only in terms of the extent of material covered.

The difference between the two fields has already been outlined a number of times in professional journals (Cf. Modern Practice of Adult Education. From Pedagogy to Andragogy). Let us take a look at some of the more important insights:

– Adults are not obliged to take part in learning. They are doing it on their own judgement and according to their needs, for which reason they are more highly motivated and really appreciate the opportunity opened up to them.

– But the achievement of what adults learn is lessened by the fact that, for the most part, they learn while working in their jobs and therefore have less time for home assignments and for expanding their knowledge. This is further aggravated by the obligations arising from independent life and from care for family problems (children are entrusted to parents' care).

– The particular position in which adults happen to be also determines their practical orientation. They want to learn specifically what they will use in their life, especially in critical circumstances. Therefore, adult education should pay more attention to this problem.

– The demand for pragmatism places experience before verbal communication. Therefore adult learners find it to their advantage, provided that learning is related to their experience, and helps them to expand and re-interpret that experience. But pedagogues in adult education should nevertheless come to see that experience is not infrequently followed by erroneous opinions, and therefore they must direct their care towards analyzing the experience of their participants and into cooperative work in implementing the instructions.

– Although the needs and experience of individuals vary, adults will freely welcome individualized instruction, when learning is determined by their particular personal problems and by the selection of different options. Thus adult education in actual fact meets the demands of adults when it increases their independence.

– The adult learner also expects that teachers will see in him a partner of equal value: instead of authoritative direction, the teacher's attitude should be characterized by a readiness to help and cooperate. These two demands must also prevail in the learning group itself, as well as in the relations among the participants.

These specific features are gaining the least momentum in Hungary in adult education. Most of those engaged in it (organizers, lecturers) have little idea of andragogy, while a proportion of the educationalists believe that the only possible method is that of the school type. They think that the education of adults should be distinguished from the education of youths only in that participants are not being tested and examined.

Instruction should just remain at the stage of communication and explanation, and most of the time it should be filled with the teacher's activity.

3.

In the literature on adult education, there are more and more investigations into the processes and problems of learning, while some time ago goals, institutions, forms of education, methods, and interests and motivation were more often discussed. Owing to the changes in the circumstances, attention is currently directed on those factors which influence the learner's achievements.

The concentration on the learner and the idea of "open learning" require a change in our attitudes, and although these ideas are more applicable to more educated people, it is for instance such a new problem as the functional literacy of adults that points out how one should learn what he is learning. This insight does not call for a unilateral educator's approach; rather, it calls for a creative application of methods and procedures (in accordance with the given situation). There is also a question as to whether successful training of adults is possible within the traditional framework of school education. Perhaps it is not an accident that in Hungary, schools for workers have become schools for teenagers: at the basic level entirely so, at the intermediate level in part. In contradistinction to this, various training courses with active participation have become popular, distance-learning is increasing (although at present it is still incomplete, with regular marking of achievement and with consulting service).

These changes indicate that in the future we should perhaps address ourselves not so much to the education of adults as to the learning of adults, while at the same time remaining aware that learning can remain successful only when there is cooperation between experts, teachers, and lecturers, who themselves also assume the role of learners and in their work give priority to searching, researching and problem-solving priority over lecturing.

4.

So far, adult education has had a rather more supplementary or subsidiary role. In school education, it was regarded as something of secondary importance, something that was less effective than the education of youth. In economic life it has also retained its secondary role. The progress of the human factor had been pushed into the background, in view of tasks directly related to work. At the time when we still had political education, this was a fringe area of agitation and propaganda. Although under the new system, political education has been transformed into civil education, it can still not be said today that civil education is recognized as something necessary.

It is true, in the meantime, that the main focus in adult education has been shifted to fields like the training of managers, entrepreneurs, computer programmers and the like, as well as to the professional re-training of the unemployed. The social prestige of this field seems to be on the increase. But the whole field of adult education has nevertheless received inadequate attention; it is today no longer regarded as a matter of education, but rather as a part of economic life. (This is manifested by the fact that within the Ministry of Education, adult education simply does not have a department of its own. A higher department is organized only for popular education, which is involved with leisure-time activities, while in the Ministry of Labour, there is the department concerned with professional training and re-training.) But from adult education oriented predominantly towards current economic needs, the development of general education has not been completely pushed out, possibly because this was originally conceived in a broad, practical sense, e.g. in the spreading of scientific disciplines and in the developing of folk arts. What has in fact expanded is the teaching of foreign languages; the organizing of foreign-language courses is today pursued by a great many educational enterprises, which also organize the aforementioned professional programmes. (The training of the unemployed belongs within the competence of state organs – community and town centres for work).

Adult education is not a uniform system. Most people working in the field – although they are competent in their particular line – do not recognize the principles and procedures of andragogy, but in their work rely solely on experience. It stands out that this field has neither a theoretical or methodological institute, nor a publication of its own or a publisher; further on, we lack specialization of pedagogues for adults (despite the fact that the subject of andragogy is to be found in the department of popular education in two faculties, and in several training colleges for teachers). The chances of overcoming these difficulties are in the present poor economic circumstances clearly small. Possibly the situation might in part become improved through the development of international contacts. Difficulties are also emerging owing to the fact that there are few people who have mastered a foreign language, while there is no money for translating international professional literature (not even for translating our own findings or results into a foreign language).

## 5.

Adults think of their education primarily as a means for individual material-economic progress. This means that they are interested in learning something which will increase the possibilities for better work or employment. Since unemployment is rising (in the state as a whole it is currently 12%, but in individual towns it is considerably higher), a better job can be found only if one knows foreign languages and is computer-literate or if one has an economic or legal education. Adult education accordingly offers possibilities of learning in this direction. For those with lesser prior knowledge, the possibilities for education are rather limited. Although there exist technical courses for preparation for physical work, many people fail to complete them successfully as they have practically no basic knowledge practically. Most of the people do not start learning seriously, or if they do, they soon give it up. Despite this, no courses are being organized to prepare potential learners for learning or provide them with fundamentals – for the reason that the Ministries or centres for work materially support only those courses which lead to the professional training of participants or to employment. Enterprises engaged in organizing professional courses and teaching of foreign languages are all interested in profit-making (the cost of attending such courses is high); centres for work engaged in re-training the unemployed obtain credits from the World Bank and are trying to set up well equipped educational centres in several regional centres. Owing to the diminished real value of state support, on the other hand, non-profit organizations and those engaged in general education are all struggling for their very existence. (Furthermore, under the new regulations, their activity is subjekt to higher taxes).

Local governments support – depending on their material possibilities – mostly the non-formal activities of institutions which do not have education as their core activity and which seek to secure financial resources for various projects through tenders or bids from various funds. This is done once a year by the Ministry of Education and Culture, but the number of applicants far exceeds the available sum of money and therefore not very many institutions can count on regular assistance. The situation is such that only profit-oriented professional enterprises are capable of surviving, while other fields of adults education can only vegetate.

6.

The main emphasis has been shifted from the transmission of knowledge to the acquisition thereof, to increasing the active participation of adult learners, to their responsible cooperation in the shaping of the process, to a wider foundation for the educational framework (in which smaller settlements are not to be bypassed), to the beginning of empirical research, regular publication of theoretical and methodological professional literature, and to the training of adult participants at post-graduate level.

These were the aims and goals that I have pursued in my lectures on precisely this theme; I have written studies on the problems of the process of adult education, on distance-learning; I also edited a volume of articles in this field and prepared the plan for post-graduate adult education. My other two professional fields are theory of culture and theory of education. I believe that this kind of orientation is instrumental in modernizing current views on adult education. (I plan to write a longer study on this).

# USUI MASAHISA

## Japan

### 1.

Adult education is a kind of social work which assists each adult in the process learning as they mature, and helps them live their social life in a self-directed or their independent manner.

Judging from the concept of adult education as a historical fruit of educational ventures aimed at achieving the equality and freedom of every human being, the end result of adult education has to be a form of political education, not ideologically biased political education but ideological in the sense of UNESCO's definition of 1951; that is, adult education assists every adult in the process of maturing into a person who can play a participatory role in a democratic and peaceful society by means of intellectual, emotional and physical self-training. Areas of adult education will be developed from this definition.

Since historically adult education is in a functional relationship with the political economic, social and cultural conditions of a country, especially with regard to the development of the school system of a country, it will take different forms in different countries. The term adult education will be confused with such terms as further education, weiterbildung, popular education, education populaire, continuing education and so on. The Japanese equivalent for it is seidzinkyohiku, a compound word made up of seidzin, meaning adult, with kyoiku, meaning education, but is not used often. Shakai-kyohiku in Chinese letters is used commonly in Japan to denote adult education. Being a compound of shakai, meaning society, with kyohiku, it means social education. Both Chinese and Korean adopt this term, too.

### 2.

It is expected that scientific studies of adult education will be developed under the category of andragogics. Adult education, which deals with the process of human maturation, will not be confined to borrowing theories from pedagogics, the subject of which is mainly the personality development of younger generations. Of course, as a branch of the science of education, andragogics will share fruits of this educational research with pedagogics, both of which have taken on the responsibilites of ensuring that the philosophy and theory of education grows considerably.

However, research into adult education is related more closely to the study of social welfare work than to pedagogics. I believe that the object of andragological studies, is to focus upon a working member of society and examine how they live their actual life. In this view, I prefer the andragological idea proposed by Dr. T.T. ten Have to that put forward by Dr M.Knowles.

In connecting the fields of study of pedagogics and social work, I have discovered several concepts which constitute the basis for the autonomy of adult education, they are; the process of maturation or maturity, the softening of the stiffend personality-structure of the adult, mental or emotional liberalization, re-conceptualization or de-conceptualization of knowledge, re-education or vocational retraining, aging and so on.

It is necessary to give an explanation of the strange term de-conceptualization which we in Japan have called gainen-kudaki (gainen means concept or notion in English, and kudaki means breaking and reconstruction) after our process of research. One acquires a bundle of knowledge related to social phenomena by remembering a-lot of the notions expressed by language, which are taught at home and at school during one's younger days. This is a natural and desirable process of human development. When one grows up, however, this accumulated knowledge builds up into often fixes ideas or biased ideas, which obstructs one from gaining fresh concepts and judging precisely the way we live in the actuality of social life. Re-conceptualization is the action of realizing the meanings of concepts in a concrete fashion, by checking language against the everyday reality of life.

3.

The philosophy of shakaikyohiku in Japan has developed by mainly considering informal methods practiced in the rural community. It has created excellent methods of informal adult education. But it has been necessary for adult educators to adopt new concepts relating to theories of adult education, in the face of rapid changes in society towards the development of a highly industrialized and urbanized society. As a result of the expansion of opportunities in higher education, it seems adults have been wanting to obtain a higher standard of learning. As a result the impact has not been felt in the traditional adult schools but rather in private vocational and liberal arts schools run on a commercial basis have grown in clusters in urban areas. It can been seen that the important tasks ahead for public adult education is the promotion of community education, in cooperation with school education and also with the social welfare services.

4.

No answer.

5.

No answer.

6.

No answer.

# LANIE MELAMED

## Canada

1.
I define adult education in the broadest sense of the word. It is any kind of education which focuses on adults and adult issues; on students who undertake learning from their own interest. My bias is that it is a a grass-roots, popular education movement to help people help themselves toward achievement of a more democratic society.

2.
Ideally, Adult Education and Child Education encompass GOOD education practices and principles, applicable to all ages. Unfortunately in North America, pedagogy is stuck with antiquated and robotizing methods. The "new" field of Adult Education can help us gain a fresh start and begin again to define the parameters of successful teaching and learning. Children and adults need to participate in their own learning, engage in self and group discovery and make decisions in their own behalf.

3.
Both formal and non-formal learning are important aspects of adult education. Since the two deal with largely different populations it is important to keep both in mind. There are those learners who need skill courses to prepare themselves for upgrading on the job; there are others who need life-skills, and nuturing opportunities to be able to find their voice and learn to speak out in order to gain better control of their lives. Because it is not "cost-effective" to educate marginal people, many adult education services overlock their needs. Yet for a democracy to work, these are the very people who most need to become involved.

4.
Adult education is crucial at all levels, particularly in countries where education is not freely available. The concept of life-long learning is necessary in a world where there is such rapid information turnover and where jobs are no longer "forever". As people live longer, they should be entitled to education in the same way that young people are. In fact, older people appreciate, value and enjoy learning in greater measure than young people. In developing countries adult education is needed to help people become economically sufficient and independent.

5.

In our country (Canada) adult education is almost marginal. Little money is given to it, and as a discipline it is most often incorporated into education programs for children. In Quebec there was a large needs assessment study several years ago, with extremely progressive recommendations. When the report was finished it was shelved – considered too costly to implement. I think basic adult education, literacy, farming, economic and social planning should be funded by the government, or better non-governmental agencies. The latter would allow more autonomy.

6.

I am interested in popular and participatory education. I work largely in the area of peace, women's and media education. Because of my concerns for world peace, my interests lie in adult education for social change. I could not be happy merely organizing courses to make profit for my institution, which is the case for many adult educators in our country.

# JACK MEZIROW

## United States of America

**1.**

Adult education is the process by which one adult deliberately facilitates the learning of another adult so as to expand his or her range of choice in decision making. An adult is one who is deemed fully responsible for his acts by his society.

**2.**

In 1981 Suanmali conducted a study of the views of 174 professors of adult education in North America. (Mezirow, 1991, p. 199) There was near unanimous agreement regarding the nature and inclusiveness of the following objectives of andragogy:

1. Progressively decrease the learner's dependency on the adult educator.
2. Help the learner understand how to use learning resources, especially the experience of others, including the educator, and how to engage in reciprocal learning relationships.
3. Assist the learner to define his/her learning needs, both in terms of immediate awareness and in terms of understanding the cultural and psychological assumptions influencing his/her perceptions of needs.
4. Assist the learner to assume increasing responsibility for defining learning objectives, planning his/her own learning program and evaluating progress.
5. Help the learner organize what is to be learned in relationship to his/her current personal problems, concerns, and levels of understanding.
6. Foster learner decision making, select relevant learning experience that require choosing, expand the learner's range of options, and facilitate the learner's taking the perspectives of others who have alternative ways of understanding.
7. Encourage the use of criteria for judging that are increasingly inclusive and differentiating in awareness, self-reflective and integrative experience.
8. Foster a self-corrective, reflective approach to learning – to typifying and labeling, to perspective taking and choosing, and to habits of learning relationships.
9. Facilitate posing and solving of problems, including problems associated with the implementation of individual and collective action, and recognition of the relationship between personal problems and public issues.
10. Reinforce the self-concept of the learner as a learner and doer by providing for progressive mastery and for a supportive climate with feedback to encourage

provisional efforts to change and to take risks; by avoiding competitive judgment of performance; and by appropriate use of mutual support groups.

11. Emphasize experiential, participative, and projective instructional methods and use modeling and learning contracts where appropriate.
12. Make the moral distinction between helping the learner understand his/her full range of choices and ways to improve the quality of choosing and encouraging the learner to make a specific choice. (This was the only item challenged by some professors).

There is no evidence that there is agreement that these principles inclusively describe the goals of pedagogy. I do not believe both concepts are equal.Andragogy is a professional orientation of adult educators. It may be shared by other educators. I do not believe the learning process is the same for children and adults. However, this is not a common view among my peers. I believe that children must learn the rules of a society before they can learn to be critically reflective of them. With the advent of formal operations, adolescent challenge the rules by insisting on knowing the principles upon which they are predicated. Adults, however, can challenge the principles and search for the paradigms upon which they are based. Many developmental psychologists have compatible views (see Mezirow, 1991, pp. 150-160)

3.

Yes, we know more about the dynamics of adult learning and the central role played by critical reflection of assumptions and rational discourse and praxis. The purpose of adult education is to assist learners to negotiate means and values without simply internalizing the views of others. Adult education occurs in many settings, not simply in the context of formal schooling.

4.

Adult education's role is to assist all learners to practice critical reflection fuller, freer participation in a rational discourse and praxis. Society must create the possibility for such learning process without it being devoid of systemic forces (economic, political, religious, professional) which seek to serve as authorities usurping decision making through rational discourse.

5.

The most human characteristic is to make meaning of our experiences. Education is a human right. Responsibility should be with the international bodies like the United Nations. All education should be free to anyone in every country. My country limits its public policy to adult literacy and job training. This is totally unacceptable and reflects an abuse of trust.

6.
The concept of critical reflection, rational discourse and praxis. I have designed and developed a doctoral program embodying these goals at Columbia University in New York City and have written a book which places these in the context of a transformation learning theory, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass, 1991).

## ALLEN B. MOORE

### United States of America

1.

a) Adult education are those learning activities pursued by individuals, fulfilling adult roles, for their own purpose which in the United States is often job related but may be related to avocational, cultural, religious, family or recreational interests.

b) I believe it comprises administrative, programming, counseling, remedial, job training and community development for adults in business, industry, government, organized labor; families, communities and non profit organizations.

c) No! In the United States there is no single person "in charge" of the total adult education effort! There are several individuals who lead Federal government programs, business, industry, higher education and professional associations but no single person or agency is "in charge of a uniform system".

2.

I think there is a philosophical orientation and several theories that are more related to adults than to children or youth. However, in this country there are efforts to treat youth more like adults by giving them more autonomy and encouraging them to explore without limiting their creativity.

Because there can be as many as 50 different approaches (i.e. 50 states who can direct their own education programs) and almost 200,000 different local school districts that have some degree of directing educational activities for children and youth plus home school programs, there is always some interest in trying new/different education approaches.

Andragogics is not for all adults! Some adults perform very well using this approach however, many would prefer to be told what, how, when, who, where and why to study.

3.

If you are implying that "contemporary adult education" is school based, high school, technical, vocational school, community college and university than yes there is a need to change this emphasis to a broader organizational and community orientation. The basic elements for this change is everyday life in democratic society – communications, commerce, cultural development, and community interactions.

Education of adults in the United States has proceeded on the philosophical base that an informed citizenry can make the best decisions about their governance. This has not changed in over 200 years. Adults learn in more settings (e.g., home, work, church, social organizations, communities, etc.) than just schools! The idea of self directed or self managed learning is evidence that learning takes place when adults (children, youth) are open to observation, doing on their own, and listening to others, etc.

4.

Education should be/is the central focus of society... how will the culture, governance structure, social interactions and community behaviors be learned, expanded, refined and passed on to others – members of society and understood by those in the global community.

5.

Educational opportunities for youth, children and adults should be the interest of all citizens in the U.S. (or other countries). There are many educational opportunities made available by the state (e.g. compulsory schooling for youth until age 16, tax supported education for high school, community colleges and universities) however, it is up to the individual, family and support group to take advantage of these opportunities.

The Federal Government via state agencies has funded (from tax revenues) these public education agencies and organizations. Individuals with more resources (money) can purchase additional educational products and services.

Because some individuals in the U.S. have resources to purchase additional educational products and services there is a separate area of business that has developed to meet this demand... These are called consultants, vendors, book sellers, trainers, facilitators, etc.

The official education policy for U.S., at the Federal level, is interpreted by citizens at the local school based level which specifies that a high school graduate will have successfully passed a certain number of language, science, math and related courses. Some school districts specify competencies that individuals must posses such a solve specific work related math or science problems, decide about environmental or ethical issues.

Personal view: The educational policy of the U.S. is based on **minimal standards** rather that what is actually needed to problem solve, make decisions and consider the environmental, cultural and global consequences!

6.

Combining theory and practice in the conduct of adult education. I have the opportunity to do this in my joint staffed position between the Department of Adult Education and the Institute of Community and Area Development (ICAD).

ICAD offers expertise and facilitation in working with community groups to identify issues, formulate problem strategies and evaluate results. These experiences provide case examples of adult education programs, plans, citizens involvement, small and large group processes which can be studied in the community and the classroom.

# W JOHN MORGAN

## Great Britain

1.

Adult education cannot, in my view, be perceived as a uniform system, either in the United Kingdom or elsewhere. It would be regrettable if it were so, as the possibilities for fresh approaches, independent and voluntary activity are amongst its greatest strengths.

I understand by the term essentially the principle and practice of learning throughout life. This means all aspects of post-compulsory education, formal, non-formal and informal.

2.

A special philosophy and theory of adult education is being developed, though its possibilities have perhaps been exaggerated. It may be useful to consider further such concepts as 'maturity', 'judgement', 'autonomy', 'experience', 'responsibility', which may be said to distinguish among other things, the adult from the child. The process through which these conditions are achieved and strengthened constitutes the core of lifelong learning.

3.

There is no simple answer. There are general concepts which are fundamental. Thereafter, the social, economic and political context in which the process occurs becomes a dominant factor, setting agendas, priorities and possibilities. Individual wants, needs and capacities will also ensure a limitless variety of practice.

4.

In the United Kingdom formal adult education is increasingly being defined as skill formation and training for employment, with non-formal adult education as a recreational luxury. While the former is important and the latter desirable the concept of learning through life in the broader and deeper sense needs to be asserted as the right and responsibility of the citizen. The State should be required to support this process but not direct it. The same principle applies globally but there are obviously urgent priorities in certain parts of the world.

5.

Essentially my answer is given in (4) above. Enterprises, organisations, communities and the State, national or supra-national should be encouraged to assist the process of adult education, at the very least by removing obstacles. Realistically, however, we should expect them always to set their own agendas, priorities and objectives. This can lead to tension, which is why variety of choice and opportunity is always desirable.

6.

The process of adult education should be seen as part of the creation and maintenance of a healthy, democratic civil society that can act as a buffer between the individual and the group and impersonal organisational structures such as state or commercial corporations. My personal contribution, such as it is, has been to analyze this process through my own writing and teaching.

## HENNING SALLING OLESEN

### Denmark

1.
The term adult education refers to a range of different activities:

- general education (basic school subjects)
- liberal education
- popular enlightenment of every type
- vocational and professional education (full education)
- professional supplementary training, in-service training
- vocational training (short courses)
- unemployment schemes

There is not a uniform system. There are some relatively large systems:

- Publicly supported popular enlightenment
- Folk High Schools
- Trade Unions shop steward training and education
- Publicly funded general education
- vocational training

2.
Some basic aspects of general pedagogics, psychology and socialization as well as sociology of education are of a general character.

Adult education is not that well defined in institutional terms.

We regard adult education to be a much broader field, characterized loosely by

- theory and research into learning process and the life experience this could be in the form of biographical, everyday life, or other approaches
- theory and research into qualification and work, professions, work psychology, including industrial sociology, profession sociology etc.
- theory contexts of adult education (residential, in-service, part-time, distance learning).

So I regard adult education not as one specific discipline, but rather being a multi-focal area, constituted by modern adult life.

3.
Following form the previous point I'm not sure it is fruitful to identify a unilinear history – there are as many developments and situations as there are cultures, sub-groups, purposes of adult education, and societal conditions.

But also following from this: Adult learning is becoming an integral part of adult life, and the participation is more or less, and in different forms, becoming an evident part of the work career not only of professionals but other sections of adult society too as well as a specific area of leisure.

It will be most fruitful to understand the different types of schools and other educational facilities for adults in relation to contexts **beyond** education – like cultural contexts, and areas such as work and profession, everyday life, and political institutions etc. – and under the aspect of subjective history and life perspective.

4.
Following from the previous considerations, I think that education and learning is becoming a much wider concept, and the distinction between formal and in-formal becoming softer, for example in popular enlightenment/cultural activity, in-service training/professional development – on the other side formal and in-formal adult education is becoming an integral part of most adults' lives.

5.
I think it must be a plural responsibility.

In the official policy general education and adult education has been a private responsibility, but it has been generously supported by state and local authorities. Vocational and professional training, in-service training etc has largely been a part of the relationship between employer and employee. Nevertheless, unlike other european countries (and the USA), the state has funded and offered a large and broad scheme of vocational training for unskilled workers and for the unemployed.

There is a strong development in this field, which includes not only public responsibility which I think is basic for a start, but also becomes the responsibility of trade unions and companies, and most importantly: the revitalizing of individual responsibility.

It is important to emphasize, that this distribution of roles could only be discussed in a specific context – Denmark and Slovenia are very different, I guess – but perhaps some general criteria of democratization and participation could be set up.

6.
A big issue: Participatory democracy, especially in work place. Self management (I hope former citizens of Yugoslavia appreciate this opinion), the qualification of

ordinary workers to control and form their work, and the interrelation between working class culture and different types of libertarian/green cultures.

I have spent much energy teaching and consulting within the trade unions and the labour movement, and my research is basically concentrated on workers' qualifications, their work experience, and their political education.

*Generally:*

I wrote a book about adult education in Denmark. Chapter one gives basic information about the adult education sectors in Denmark, and the rest of it gives a theoretical base for my views on the status and constitution of adult education as a theoretical and practical field. I do not use the term andragogics, because it does tend to specify, in a formal manner, a new discipline, leaving out the complex and very exciting whole of adult life and learning in the context of everyday work and culture.

# MICHAEL OMOLEWA

## Nigeria

1.

The term adult education describes an area of study and practice which is the education of adults of all categories, in all societies and climes, with the ultimate aim of ensuring that adults are not neglected in the scheme of things, and to prevent them from being kept in perpetual ignorance, filth, squalor and want.

No, it does not.

2.

While it is possible to speak about a special philosophy and theory of adult education as distinct from that of children, it appears that the distinction is more in theory than in practice. The main reason for this is the seeming romance with pedagogy which most practitioners of adult education still have and a tendency to have more non-adult education experts involved in adult education promotion.

3.

The philosophy has not changed much over the years, but the practice has, and will continue to reflect new changes in society. Out-of-school education will continue to grow as an area in the provision of access to those, who because of the inherent contradictions in society, cannot stay on in school.

4.

In Nigerian society, adult education is yet to have its pride of place in spite of new structures and organizations that have been set up to promote its growth. However, in its limited form it is promoting a number of major socioeconomic roles aimed to uplift society. Ideally, it needs to take on the problems of corruption, ethnic bias, political intolerance and unequal distribution of wealth which are areas that have been neglected in its major thrusts. On a global scale, these same goals may be pursued, with the added return to its use for the promotion of world peace.

5.

To the extent that adult education remains a matter of an individual's personal interest, it will require a lot of the needed assistance, especially from the polity. It requires a lot of multi-organizational support for greater effectiveness. However, where individuals are in positions of tremendous political power, their sometimes singular push can create the much needed changes in adult education's favour.

**6.**

Mobilizing the entire citizenry and the leadership for decisive action.

Pleading the cause of adult education through avenues least susceptible to its cause.

## NIKOLA PASTUOVIĆ

### Croatia

1.

Adult education is an activity which can be organised and performed in special institutions or realized through self-education. It can be performed by the following institutions:

a) primary and secondary schools, higher-education schools and universities (using adult education methods);

b) municipal adult-education institutions;

c) training centres in companies and other work organisations;

d) professional associations and other organisations maintaining their basic interests through education (trade unions, religious, political, military and volunteer organisations, and others).

the major fields (programmes) of adult education include:

a) professional training for employees (workers and managers);

b) the education of employed workers for their participation in the management of enterprises, and the education of other trade union officials for trade unions and negotiations;

c) military education for conscripts;

d) education for "civil defence";

e) education for environmental protection;

f) political studies (education of citizens for democracy);

g) basic adult education;

h) education for leisure activities, including family matters, health, culture and sports activities;

i) religious education.

Adult education is not a unified system, since it reflects a veriety of educational needs and the different educational traditions of individual countries.

2.

Differences between adult education and the education of children appear in the contents of all components of the curriculum system, although its basic composition is the same. The differences lie in the objectives of education, course contents (programmes), methods and organisation, all of which have to be adapted to the ability, prior knowledge, motivation and mental capacity of participants, as well as to their situation and an evaluation of educational achievements. Emphasis is placed on external, not internal evaluation. Curriculum-development techniques, structured in the so-called "adult-education cycle", also differ. These differences prove the need for a special theory ("andragogy"), differing from pedagogy to the extent that one can justifiably speak of two branches of education. Andragogy is the integrated science of adult education, representing the integral synthesis of knowledge discovered by the fundamental sciences of education (psychology, sociology, anthropology and the economics of education) and practical experience.

Andragogy and pedagogy should be complementary and not substitutive sciences. Pedagogy claims to be a general science of education, including adult education. As a result, conceptual conflict between it and andragogy is inevitable. Research shows that pedagogy is a science of adult education only in terms of its own objectives, but it is actually a science of education of children and youth, with the emphasis put on primary school educaton of children. In addition, the basic difference between pedagogy and andragogy lies in the fact that pedagogy is mainly a descriptive and prescriptive discipline (it is not a science, but a "practical theory"), while andragogy is more explicit – which is the basic feature of any science.

3.

The theoretical basis (andragogy) of adult education in Croatia has been enriched, since certain ideological and political limitations have ceased to exist and the concept has become focused on practical realisation. The concept has been broadened on the basis of assumed new needs, which were to be derived from the practice of parliamentary democracy and the needs of a market economy. Because of the war in Croatia, these processes have been slowed down, and adult educaton continues to regress. This is also the case for out-of-school and non-formal adult education.

4.

International developments will continue to be oriented towards a qualitative and quantitative broadening of adult educaton, since this is a condition and a consequence of economic, political and cultural development. Such an expansion will take place in Croatia only after the and of the war, when the country will be restored, and the economy and society modernised.

5.

Adult education is a means used by an individual to realise values related to his or her life and work (economic, social and self-realisable). The hierarchy of these values

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depends on the level of their satisfaction in a social, economic and cultural linkage to the cognitive status of an individual and his/her personal characteristics. This is the reason that part of the adult population is highly motivated for further formal and non-formal education, and is ready to make sacrifices and to accept a financial burden.

Through adult education, the enterprise wishes to improve the economic performance and social efficiency of the organisation – that is individual and organisational productivity – and increase the job satisfaction and working morale of its employees (quality of life in an organisation). In order to implement such activities, an enterprise cooperates with specialized adult-education institutions and with the regular school system; it financially supports the latter, but wishes to have influence on its educaton programmes.

The state is in favour of adult education, since it is a means to increase the growth and development of the economy, and to decrease unemployment and strengthen social welfare. It also protects itself by the political socialization of the population, which is a condition for the political participation of an individual in a society and the political homogeneity of a community. The development of individuals is the state's educational objective only in economically and politically developed communities, in which the state provides the basic opportunities and benefits to realise such education.

In economically undeveloped and totalitarian states, the priority educational objective of the state is the political socialization of the population, due to non-democratic political stabilization. In non-democratic economically developed systems, the importance of economic objectives increases, while it is only in democratic economically developed societies that the psychological development of an individual becomes prevalent; this is the reason that there exists an equilibrium between the three most important objectives of education. Due to circumstances, no adult education policy has been formulated yet in Croatia, but it is in the process of formation.

6.

I believe that in post-communist countries (including Croatia) the most important mission of adult education is the political enlightenment of adults, which will train them to participate in democracy. Because the level of political culture is low in these countries, the development of democracy cannot only be slowed down, but the former communist totalitarianism can be replaced by a new one, which could be even worse. This is the most serious danger on the path of democratic transformation in these countries, one which could endanger the development and stability of the entire developed world. Therefore, it is my opinion that the education of adult citizens (including young ones) should be the primary objective of adult education in the future.

# JOSEF POLTURZYCKI

## Poland

1.

Adult education today can be seen as a system of a variety of educational activities directed towards adults and working youths, who participate at different levels of adult education. We can distinguish three domains of this activity: formal education (school system), nonformal education and self education. This is a schedule very close to R. Kidd's conceptions of permanent education, expanded in three directions: parallel, vertical and deep.

Adult education has purposes, tasks and functions of its own, but at the same time, it could substitute for or supplement the regular formal education system. It is closely connected with the curricula, as well as with the range of compulsory education. That's why I consider activities dealing with literacy and basic education as substitutional functions of adult education. It is easy to separate these tasks from formal education, but they should also be seen within the system of nonformal and self-education.

If we develop these activities through adult education, activities which as a matter of fact are complementary to regular school teaching, I'd see them as substitutional. And what's more, this kind of effort is hardly recognised as such, only those forms of education which strictly complete school education are considered substitutional .

Real adult education deals with projects and programmes the aim of which is to be more than just a school curricula: to give participants more education deeper than that obtained at school; Sometimes these projects intend to give educational opportunities at a higher level: professional training, vocational education, sometimes even a university level of knowledge. It is also a chance to develop individual interests and hobbies by active self-education and to add more to school curricula.

Adult education is considered as a learning and growing activity of and for grown-up people of different backgrounds, professions, ages, and educational levels. As such, it deals with the general problems of life, culture, professional activity and individual interests.

If we see adult education as a definite system, I can only state that in my country, this system doesn't work. As a matter of fact, there isn't any unified system of adult education we can talk about. This state of things has been caused by many factors, the most important of which is the predomination of activities considered substitutional for adult education. The majority of educational activities for adults were various forms of second-chance education at a very basic level. No less important is the fact of a long-lasting negligence of education for adults, and resulting in a lack of proper regulations, organization and programming.

2.

The relationship between both systems of education – one for children and youngsters and another for adults – is fundamental and multiple. Adult education is (or should be) a close continuation of regular education. It is supposed to continue the preparatory process which enables people to participate in culture and provides an active life for the grown up.

The compulsory school system encompasses young people until they are 17-19, that is 10-12 years of learning: Older than this they are considered adulth and their adulthood continues for next 50 or more years; this means that people are out of school at least five times longer than in it.

Not only do people have enormous educational needs, but these needs change and develop. Such changes and developments are the results of naturally changing human life, depending on age, life style, job, cultural and technical progress. The processes of up bringing and education, understood as the major tasks of the whole human life, could be divided into two main periods: childhood and adulhood. Each of these periods certainly can be further subdivided. But the general philosophy and educational theory which includes the whole life-period is divided into different kinds of education, such as the period of preparatory education, primary school education, vocational or high school education, university education and adult education. The last of these can also be divided into several sections according to stages of life – social and professional positions, family life etc. The philosophy and the theory of adult education have to be separate and distinct from the general one. This is the simple consequence of existing differences in social positions, social backgrounds, professional carriers and in psychological and learning differences. On the other hand however, it is also the same as a continuation of the previous stage of education and up bringing. What is more, some principles of children's education should be simply adopted, particularly when adult education serves as substitutional second chance education. Certainly those similarities are very limited, as we need to find methods of education specific for adults, meeting their needs and expectations.

Unfortunately, in my country it has so far just been a theory. The predominating basic and vocational education for adults leads it to be identified with the formal school system for youngsters. For example, the well-developed system of college and university studies for adults is seen as part of regular university education, not as a particular form of adult education.

3.

There is however new promise for deep changes in this respect: first of all, some research on psychology has advanced significantly in looking for the difference in the educational needs and possibilities of young and adult people. The most important practical result so far is that you can observe more educational activities addressed to adults. And the more these work, the more differences are clearly seen, as is the need for the distinct treatment of each part of education. There is a need for complete autonomy for adult education seen as a separate educational system with aims, principles and participants of its own, and with its own particular needs, interests and possibilities.

The idea of permanent education could prove very useful for its own purposes as it is a universal idea followed by the experiences of other countries; the recommendations of UNESCO and international adult education conferences are very helpful too, as is the dissemination of the results of social and psychological research.

The way we are carrying out our work now in both kinds of place – schools and those out of the school system has to be updated. It badly needs revision according to the principles and functioning of modern adult education, and also needs to education follow contemporary reforms and changes and democratization processes observed in modern social life.

4.

The meaning it has and the positions it takes in society should be for adult education much more important and carefully chosen than it actually is. Education shapes and improves life and is connected with politics and work. It shouldn't be neglected and seen as a second-rate problem. There were days when education has been considered by Polish authorities one of the most important areas of civil activity.

In a totalitarian state, it serves mainly as the place to train staff and to spread certain political ideas. And as such, it has rather a bad name and isn't appreciated enough.

So adult education in Poland badly needs renovation as well as widespread awareness as to what its real function is and what purposes it has to fulfil. This is particularly important for progress in adult education in all post-communist countries, including Poland.

The examples of adult education development in the democratic countries clearly shows the necessity of deep changes. There is a need for more exchanges of experience, more cooperation and more joint international activities.

5.

In many countries, there are specific regulations dealing with adult education. Here in Poland, there are no such special regulations; we still operate under the regulations of the act from 1961, but that doesn't clarify either the range of the participation of adults in it, or the responsibility of institutions, employees, local authorities or social organizations or even the whole education system. In my opinion, the educational activities of adults should be promoted by various and multiple forms and aims, by the activity of the educators and also by educational assistance. Local authorities should be responsible for the construction of an educational network of places and institutions, and the development of forms of adult education. I would give similar responsibility to various plants and organizations, who should have interesting educational offers for adults. An important role should be given to the educational societies of many kinds active in various communities and in various parts of the country. But the whole system should be governed by legal regulation, as it is in Norway and Sweden. I see the Swedish system as the most beneficial to the individual as well as to society.

There is no official practice for adult education. It has been neglected.

6.

The idea is permanent education, and the aim is the popularization of culture and the democratization of society. New social life, together with the new political life, restores the proper place in the educational system to the ideas mentioned above. I myself am very fond of permanent education and I have published three books and many articles on the subject. At the moment, I am editing "Teaching adults" in which the idea of permanence is the basis of the whole methodology . I also popularize the problems of adult and permanent education by giving the lectures for students and teachers. I have organized within the Faculty of Pedagogy of Warsaw University a Workshop for Permanent Education and Self-education.

## SILVIJE PONGRAC

### Croatia

1.

In my opinion, the term "adult education" denotes a very diverse range of activities found in the education of physically, mentally and socially mature persons. If adult education is taken as an activity, it includes practice as well as theory – andragogy. This is analogous to medicine, which also includes both – medical practice and medical science. In general terms, the practice of adult education is much more diversified than the theory, although in some countries the reverse may be the case; these are countries where the practice has not been developed. I have no intention of describing the field of andragogy by enumerating the practical and andragogical branches.

A few decades ago, in many countries most attention was paid to the elimination of illiteracy and the education of workers. Recently, new fields have developed, although some of these have been marginalised and disregarded. These fields have been undergoing a transformation: more attention has been paid to literacy and new issues of professional training, along with the different influences of considerable technical and technological changes. Adult education elsewhere has, to a larger extent than in Croatia, reoriented itself towards training for the use of leisure time, hobbies, play (homo ludens), tourism and training of employees working in the tourist sector. In general, adult education has replaced dealing with the training of many people in exodus for life ("boat people", emigrants, refugees and members of national minorities) with education for peaceful coexistence and understanding between members of different nations, religions, races and cultural traditions. What has in this regard been achieved in the Scandinavian countries and Austria is only the beginning in our increasingly "global village". Instead of describing the current and new fields of adult education, it is more important to put the emphasis on dynamic factors defining this field, such as: the changing educational requirements, the variety of social experience, the educational capabilities of adults, and the social and educational (institutional and non-institutional) possibilities for the realisation of adult education. Finally, it has to be ascertained that the adult education system is nowhere a completely uniform entity. Systems differed even in places where, as a rule, the organisation was monolithic, as in the socialist countries. The system in each of these states is not limited exclusively to the Procrustean bad of personnel training. The "three paths to education", a broader educational system practiced in Germany, have also become insufficient. It seems that modern adult education can no longer be described in simple terms and by systemic schemes, and that its structure resembles more a sophisticated electronic circuit.

2.
Andragogy unburdened by traditional prejudices and biases, and at the same time limited by its short scientific history, is developing its scientific foundations and creating new andragogical scientific branches. In comparison with pedagogy, it is independent, if qualitative differences between a youth and the same person as an adult are taken into account, as well as specific features of the educational situations of children and adults. However, this does not exclude their linkage and their complementary nature. Further adult education depends on the strength or weakness of youth education. The reverse is also true: adult education influences the entire pedagogical activity, the formal, non-formal and informal education of children and youth. In our country during the last decade, an ideologically loaded, normatively and pragmatically oriented pedagogy developed, which was primarily methodological and deductive. This slowed down the promotion of new disciplines in education, in particularly andragogy. Long before that, something similar had been taking place: pedagogy had "to prove that it was not an applied philosophy and an applied psychology". Competitiveness, about which you have been asking, exists and is essentially an aspect of human nature. You are surely aware of the competitiveness between physicians of social medicine and surgeons, and between them and psychiatrists.

3.
Concepts of adult education vary. Some are still neglected or not sufficiently acknowledged. An internal conceptual restructuring can be expected, which will influence the general concept. Three types of changes are expected:

a) considerably enhanced opportunities for participants to choose various personal and non-personal methods, removing the restriction of learning only at lectures given by teachers;

b) new roles of teachers as mediators in the process of learning (mentors, counsellors, organisers of education, authors of educational programmes etc.);

c) restructuring of formal education and a modern concept of non-formal education, as well as the "discovery" of new methods of informal education. Informal education was marginalised until recently, since it was thought to be an unintentional educational issue and goalless situational learning. Permanent education can be realised according to new concepts by restructuring and by joining formal, non-formal and informal education.

4.
Available information shows that the role of adult education has been increasing in the world, more in some places and less in others; I maintain that it has not yet reached its peak in any society. In the former Yugoslavia, adult education is stagnating and

even declining in some regions. The principal, but not the sole reason is the prolonged social crisis. Although in some countries considerable funds are earmarked for adult education, even in these places, this amount is significantly smaller than the military budget.

5.

In general, adult education should primarily be a matter of the personal interests and initiatives of adults, societies, municipalities, enterprises, different associations and other factors. The individual success of adults depends on the specific objectives of education, participants, programmes, organisers, funds for education etc. For example, the elimination of illiteracy in poor adults cannot be discussed on the same level as innovative professional education in an enterprise or education for leisure activities. Countries with developed adult education are characterised by diversified initiatives and numerous sources of funding. State and private funds, patrons, sponsors, charities and non-profit institutions – all these provide a broad base for the colourful world of education. In Croatia, this is quite limited and is not widening. The social interregnum is a time characterised more by waiting and uncertain expectations of better times for adult education than by new initiatives which could be implemented.

6.

I believe that the most important objective is permanent education according to personal and group criteria with regard to the changing needs of people. Your question about what I professionally have done for the realisation of this idea is at the same time both valid and provocative. May I answer by a reply which will not be narcissistic or even deceptively modest? In short: in many years of work in adult education, I have tried to find out what the situation was like and what can be done about it. By means of research, the education of andragogues and pedagogues and the publication of papers, I was looking and striving to study and find solutions appropriate for the education of the majority of the adult population and which would not overlook specific features of participants, which could lead to stereotyping and uniformity.

Fortunately, you did not ask me what I professionally did and did not achieve.

# ERNST PROKOP

## Germany

1.
The concept of "adult education" should not be understood as having one meaning only, for it refers both to the organized education of adults as well as to non-formal learning. Important examples of organized adult education are associations of folk high schools and further education carried on in enterprises. These and other institutions stimulate a broad strata of the population to take general education and to acquire skills for professional activities. Hence the endeavors to satisfy the highly varied fields of interests among the participants. Non-formal learning implies the assumption that people can consciously change their environment and is accordingly adapt themselves to the social and cultural environment. This kind of education is thus a possibility when the individual person is responsive to external sources (e.g. from the media, from conversation with neighbors, etc.) as stimulation for their own thinking and when they makes use of them for themselves.

2.
The two essential characteristics of adult education are its "voluntary nature" and "dependence on circumstances". In these sense everyday life and living conditions are constantly included in learning. The education of children and young people is characterized by the fact that their position as learners is excluded from the future everyday life. Particular subjects are presented not as connected with life. Knowledge is transmitted through vertical communication between the teacher and the pupil. The principal guide lines are given in the systematic curriculum. Conversely, in adult education the structure of communication is horizontal – as in life and in everyday circumstances. Pedagogy and andragogy should hence by understood as concepts complementing each other that do not differ in their participants, but represent different projects offering stimulation to self-education.

3.
The goals and the philosophy of adult education have not become different. As in the past, we persist in our endeavors to encourage adults in adult education to follow current technical and social changes. But the possibilities to do all this are changing. As it was in the past so it is also today important to train "laymen" to seek answers to their questions with professionally qualified people who should then turn to experts. In this sense a professionally qualified person is forced to preserve knowledge in a form that can be transmitted to others. Non-experts are not helplessly left, behind by

increasing specialization, but demand of the experts that they prove themselves as such.

**4.**
Adult education is a central educational field, although in organizational and quantitative respects it very much lags behind the schooling of youth. It makes it possible for the individual to lead a humane, purposeful life, worthy of human dignity, while at the same time it offers to adults significant orientational information. This information is being tested by adults who, from their own experience, know that such information is valuable. Educational programmes for adults will thus never be attended by all or by the majority of people.

**5.**
No answer.

**6.**
The dividing line between education organized as instruction and non-formal adult education can be overcome in various ways. In adult education today it would certainly be valuable to invest in researching the orientational habits of adults. Small, non-formal interest groups of adults may be formed at work or in leisure time, and they arise up for the most part of peoples' own accord, spontaneously, in a particular area or neighborhood. This require sensitive, inventive individuals offering programmes, and processes of this kind of education would also require theoretical description.

## ESMOND D. RAMESAR

### West Indies

1.
The provision of learning experience and activities other than those provided in the formal education system, for persons who are participants in the processes of society; that its aim is to enhance the individuals quality of life and to enable him/her to contribute more effectively to the development of society; that as a consequence, teachers of adults are all those persons in society who are actively involved as facilitators in the process described above, e.g., agricultural extension officers, paramedics, family life educators, community development officers, media personnel, etc.

2.
As pointed out in the questionnaire there is a distinction between both disciplines. However, if one considers education to be a continuum – preprimary/primary/se-condary/post-secundary/University – then for analytical and administrative convenience the age groups include infants/children/teenagers/youth (young adults)/adults/older adults. The boundaries are not as clear-cut as analysts would suggest. However, if one were to consider the extremes in the continuum say, children and adults – anyone in the field of education would recognize that the methods and techniques of children education (pedagogics) are different from the methods and techniques of adult education (andragogics). In Trinidad & Tobago, as in the Caribbean generally, it is recognised that the two disciplines have some common features and some features and characteristics which are particular to each.

3.
The earliest philosophy and concepts of adult education in the Caribbean were intimately related to literacy efforts (pre-Second World War). The philosophy and concepts have changed partly as a result of Unesco's leadership in this field after Second World War. Reference should be made to the various world conferences on adult education. Another consideration is the tremendous development in education generally in the Caribbean. The Caribbean has now come to accept the four (4) domains of the learning process – incidental, informal, non-formal, and formal.

4.
In the country (local) milieu, adult education needs to have a higher place – it is still considered a marginal operation. The same holds for the global scale.

5.
There are a number of persons who have adopted adult education as their personal interest and provide promotion, advocacy, and leadership for the discipline. Officially, the Ministry of Education of each territory of the region makes provision (small though it is) for adult education. Voluntary organizations (NGOS) and the University of the West Indies, and of Guyana engage in some form of adult education.

6.
The idea which is worth pursuing is that of open access to higher education and of distance education. I have written extensively on the subject.

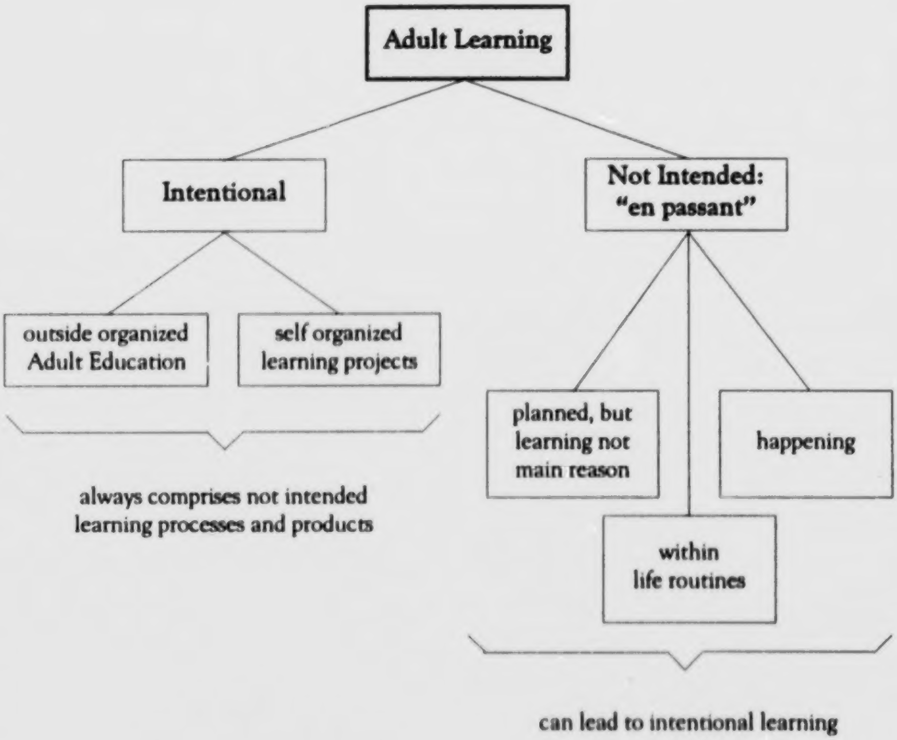
# JOST REISCHMANN

## Germany

1.

In English and in German ("Erwachsenenbildung") I see no clear, discriminating content of this word. In spite of the Unesco definition and a similar German definition, that limits "adult education" to organized learning, this term often is also used for informal and nontraditional ways of individual learning.

For clarification and systemization I use the following graph (from Reischmann, Jost: Adult Education in West Germany in Case Studies. Frankfurt: Peter Lang Verlag 1988, p.170):


Adult Learning
Intentional
Not Intended: "en passant"
outside organized Adult Education
self organized learning projects
always comprises not intended learning processes and products
planned, but learning not main reason
happening
within life routines
can lead to intentional learning

To confuse the situation even more "adult education" is not only used to label an activity (practice: do adult education) either (a) as learner or (b) as teacher or (c) as organize, but is also used to label "thinking about adults learning" – and this can mean (d) all types of thinking or (e) an approach. And the scientific approach (e) can also mean different things: If a Sociologist or Historian works with sociological or historical methods on a topic about adults learning, does he/she by this become a scholar in "adult education" (e1)? Or has "adult education" its own, genuine scientific disciplinary approach (e2), perhaps near to pedagogy (like in "Institute of Adult Education")? "Adult education" also is used to describe (f) organizational systems (as in the questionnaire for this research "Does adult education exist as a uniform system?") or (g) as an overall idea of such a system (like "Adult Education in Germany wants to ..."). Further: (h) The term sometimes comprises and excludes certain contents (like in "The real Adult Education wants to liberate ....". In this connotation often (but not always) liberal education or social commitment is included, while practical learning (especially training in companies) is excluded.

The multiple connotation of "Adult Education" can be structured and illustrated in the following way, showing more than a dozen options:

"Adult Education" can mean

| | only organized | all learning |
|---|---|---|
| Practical (doing) | | |
| (a) as a learner | x | x |
| (b) as a teacher for adults | x | x |
| (c) as an organizer | x | x |
| Theoretical (thinking about) | | |
| (d) all thinking | x | x |
| (e) academic-scholarly-disciplinary thinking: | | |
| (e1) all subjects dealing with learning adults | x | x |
| (e2) a specific genuine discipline | x | x |
| System, organizational level | | |
| (f) structure, institutions | x | x |
| (g) overall ideology | x | x |
| Content-related: "Real Adult Education" is... | | |
| (h1) only liberal arts education | x | x |
| (h2) only social commitment and action | x | x |
| (h3) synonym to "Basic AE", illiteracy | x | x |
| (h4) includes also practical training | x | x |

A central problem in communication about "adult education" is, that authors even in the same publication use the term in changing connotations.

The definition I personaly prefer is:

"(Adult) Education is the art and the discipline that deals with the lifelong and lifewide formation of a person."

I include all learning, intended or not intended, in all forms (more or less formal), practical or liberating. A difficulty is that the term is as well used for labelling an academic discipline and field of practice. This definition also say nothing about the value of the learning contents: this has to be discussed separately.

This all means that adult education does not exist as a uniform system; perhaps scholars of adult education will one day construct a contiguous "uniform" understanding.

2.

For many years andragogy and pedagogy in Germany like in many other countries were constructed as hostile brothers. I think this was helpful in the "puberty-stage" for gaining an identity. Today I claim adult education as being a subdiscipline of pedagogics, using also (like some other German scholars) the term "Erwachsenpädagogik". Arguments:

- Pedagogy has in centuries developed tools, methods, theories, instruments, values, thinking-patterns, that must not be re-invented, but are available and usable. It would be throwing away a treasure when not using it. In practice adult education often is of such low quality, because adult educators (and theorists) try to start at point zero.
- Pedagogy as a discipline always respected special situations of special learners-various age, groups, historical situation, social background, personal history. So why not include the special situation of the adult learner into an experienced and elaborated discipline?
- The blames made against Pedagogy often blame a poor practice, not a poor theory. In pedagogical theories I never read that learners should be treated childishly, dependent, not respected.
- Andragogy as a scientific discipline can not be constructed as something of everything: a bit or psychology, philosophy, history, medicine... "Interdisciplinary" does not constitute a discipline.

Defining "Pedagogy as the art and discipline that deals with the lifelong and lifewide formation of a person" offers a paradigm that is valid for pedagogy as well as andragogy and discriminates to other disciplines and their approach to adults as learners.

For sure adult education specifics to the learning of children (i.e., the picture of the adult learner, his ability of self-management, the role of experience, the transfer situation to real life... and his/her decision not to learn). But this could be handled within one discipline, especially because "adult" is not a homogeneous concept, but includes also many life-situations.

But this is my personal opinion. Generally in Germany I see adult education and pedagogy more diverse-parallel or isolated than united.

3.

It is a basic insight of pedagogy as a discipline that education always happens in a changing historical situation; that means that educational concepts always need redefining. This is true also for adult education. By changes in the reality new learning-needs arise; some of them will be covered by the normal daily life (informal learning), some need specially organized offerings. The upcoming of new technologies (computer) especially in workplaces is one of these changes, the great political changes will be another one where we have to learn to live in multicultural societies.

But your question includes a statement: That basic concepts of adult education exist and that they are widely shared. This is reality only for a limited number of experts. Of course there are some experts in many countries (in Germany the "Kommission Erwachsenenbildung" = Professors of adult education has about 130 members). But most adult education is done by volunteers and amateurs with not much philosophy, concepts, theory. This goes back to overwhelmingly growing importance of adult education: In less than 25 years adult education moved from "marginal" to "important".

4.

In Germany about one third of the adult population participated in organized learning "in the last year". In a representative study in Germany about 90% agreed, that "Everybody should be ready for lifelong learning" . That means: Not only the experts but also the public opinion agrees, that adult education has in image and reality developed an important place in Germany (even more in former East Germany) – perhaps in an amount that can also be seen as a threat: With the minor number of trained adult education experts most adult education is done non-professionally and with poor quality, thus resulting in disappointed participants and making a negative image to adult education.

What place should adult education have? Of course the first answer that comes in my mind is "more, more!" Every baker, salesman, soldier desires that his products are consumed more and more. As a scholar and pedagog I think the amount is not a criterion, but that our "product" should fit in a person's and societies' reality. This could be more in some respects, in other less. What I would like is a higher professional standard for adult education, not a higher amount.

5.
As far as I see, the responsibility for adult education in Germany is well shared. Individuals, companies, organizations, and the state clearly carry shared responsibility and invest money. It is agreed, that adult education in wide fields is not only the individuals private interest. And it is also a shared basic, that "the market" can not be the only regulator of adult education, but that there have to be compensatory and subsidiary regulations. This policy is regulated in laws and political plans in Germany, documented and published (also in English).

6.
Of course on pragmatic level it is easy to list a catalogue of goals: humanity, respect, curiosity, friendship, exchange, enlightenment, peace, understanding, hope. These all are good reasons for working in adult education.

As a scholar, a challenging task for me is to develop models that are theory-based and at the same time practically working. By this we can develop an empirically grounded theory of adult education. For me the most worthwhile idea is to develop a grown up understanding of education.

## KJELL RUBENSON

### Sweden

1.
Adult education can be looked upon as a field of study or a field of practice. In Sweden, where there is a long tradition of popular adult education, broader societal changes resulted in adult education becoming a specific and identifiable public policy area in the late 1960s. Municipal adult education, popular adult education, and labor market training constituted the sector of adult education. As adult education grew stronger and stronger with the emerging "Learning Society" and as a consequence of changes with regard to the administration of the public sector adult education ceased to be a holistic policy area. With the adult education reforms in the early 1990s. the sector disintegrated into its different parts. Thus as the practice of adult education has grown the field is disappearing as a visible policy entity of uniform system. Today there is a fast growing sector of employer based adult education and separate sectors of popular adult education, municipal adult education, university adult education and labor market training without any links or attempts to treat them as a "system of adult education". As the bureaucratic glue that held parts of adult education together has disappeared the understanding of adult education is undergoing a change. It is no longer adult education as a generic area that is in the focus but the specific sector, e.g. popular adult education or labor market training. This, in combination with the growing numbers of adults involved in some form of non-formal or formal education, has brought back the concept of lifelong education and there is a trend towards merging youth and all the various forms of adult, under the concept of lifelong education.

Adult education has never achieved the same status as a separate field of study as in North America and despite the fact that a chair in adult education was established in 1983 there has not been a strong move to develop it as a unique area of scholarship.

2.
Due to the historical development of education as a social science discipline not directly linked to the schools of education and the reluctance to divide the discipline into sub fields like educational psychology, higher education, and so on, the issue of andragogy versus pedagogy has not surfaced as a major problem. This is not to deny that there has been an interest within the scholarly community to understand what is particular to the teaching of adults. However as much if not more focus has been on the differences between popular adult education and other forms of adult education. The Swedish discussions have collared my general view on the issue of pedagogy.

The general international debate departs from the concepts of adulthood, from which principles for how to teach adults are arrived at. The structural context in which this takes place is secondary to these principles. In contrast the Swedish tradition with its root in social movements and the broader social sciences departs more from structure and action. While accepting the general notion of adulthood the difference between pedagogy and andragogy is therefore also seen as a consequence of the fact that adults under certain circumstances are in a position to change the very structure and it is in this context that some forms of adult education are fundamentally different to pedagogy.

Although many of the principles of pedagogy hold true also for andragogy the fact is that there is a lack in pedagogy to examine the context in which adults learn so that even if the principle is general this is never made clear. Further there are some things that are specific to adults that must be taken into consideration. Thus, even accepting that the two paradigms may be less different than what is often stated in the adult education literature there still remains areas specific to adult education that must be addressed.

3.

The discussions around adult education has changed as employer sponsored adult education has surged and the link between the economy and learning/education is in focus. As a consequence much more attention goes to learning at the workplace and the limitation of the present adult education literature on learning (as well as on other topics) have become apparent. There is now a move towards looking at learning opportunities and learning as the uniting concept and there is a revival for concepts like lifelong education.

4.

It is obvious with all the lip service being paid to the importance of human resources, the emerging information economy, the crucial role of adult education in fostering democracy and a civil society, and the role of adult education in helping people reach their full potential, that it is more important than ever. However, it is also obvious that there is a great difference between what is stated and what is occurring, thus adult education or, maybe, more correctly, the education of adults has to be given more attention.

A problem today is that the opportunities for adults to participate is becoming increasingly linked to their work situation. This widens the already large educational and cultural differences between groups. It is the responsibility of the state to try to create a playing field that is fair, i.e. the state needs to take responsibility for the weaker groups. Similarly, the unions have to struggle for more equal access to employer sponsored education. This does not free the individual from responsibility but to assume that all adults have the same ability and opportunity to choose whether or not they can/will participate is unjust.

The swedish policy for a long time was to see adult education as an important instrument in creating a more equal society. However during the 1980s this policy was quietly replaced by one with more emphasis on individual demands and less attention placed on equity.

The overriding goal is how adult education can, together with measures, be an instrument to create a better and more democratic world for people to live in.

5.
No answer.

6.
No answer.

## HERMENEGILDE RWANTABAGU

### Burundi

1.
Adult Education is a pedagogical activity whereby new skills, knowledge, aptitudes and attitudes are, more or less formally, transmitted to young people (over 16 years) or to adult men and women. As a general concept, Adult Education is perceived as a whole, but it is mâde of many aspects and dimensions such as basic literacy, youth vocational training, continuing liberal or workoriented education, etc.

2.
Yes, one may speak of a special philosophy and theory of adult education although it shares **some** basic principles and methodological strategies with school education: The basis for the autonomy of andragogics is the fundamental difference between the nature of adults and their needs on the one hand and the nature and needs of children on the other. At best, the design of adult education ought to take into account the structure and content of school education in order to compliment it, to be its continuation and extension into adulthood. In my country, there is some complementarity between the two because literacy and adult education activities use the school facilities and sometimes even the teachers.

3.
The major change within the philosophy and practice of adult education in recent years is the conception of adult education in all its forms (including the use of mass media) as a vital factor in the evolution and even the survival of families, communities and entire nations. In this perspective, the education of youth and adults is no longer perceived as an appendice or peripheral phenomena but as part of the life processes themselves.

4.
Within the evolving societies of today, adult education should occupy a central position in these societies as the prime condition for its stability and development. It should act as a catalyst for smooth change at national and global levels.

5.
On the one hand, the nature of adult education makes of it an essentially individual phenomena as individuals have their personal needs and aspirations. On the other hand, the organisation aspect of adult education calls for the state's involvement in

terms of determining norms and standards and providing the institutional framework and various facilities. In my country, article 31 of the new constitution, reflecting article 26 of the Universal Declaration of Human Rights, states that basic education for all is a human right. Implicitly it calls for the state to provide the means and facilities for the implementation of that deal.

6.

Within the present context in Africa, adult education is expected to help our people to become more open and responsible citizens with regard to democratic participation, environmental protection, family planning, economic development, national unity and cultural self-pride. Professionally, my contribution has been in the form of writing, analysing issues and proposing alternative solutions.

# BORIVOJ SAMOLOVČEV

**Serbia**

1.

I understand the term adult education to mean a primarily institutionalised educational activity, which is scientifically founded and plurally organised, but oriented towards meeting all educational needs of a grown-up person. Thus defined, adult education includes all fields of education, which are directly linked to all spheres of contemporary life through which the personality of an adult is, taken in its totality, authentically expressed and affirmed: work, social and political life, culture, family, leisure time, characteristic features of modern time and human individuality.

It is logical that, based on such an understanding, adult education does not exist as an uniform system, but as a pluralist system, understood as an institutional and a didactic, as well as an ideological and a political entity, with organic sub-systems.

2.

If we base our argument on Aristotle's, Kant's, Hegel's and Engels' logical postulates and if we neglect the assumptions which pedagogy made relatively independently, the reply to the posed question lies in the logical and scientific relations between the general and the specific. The general is the philosophy and theory of education as a creative synthesis of all scientific knowledge that is important for education in general (philosophical, sociological, psychological, cultural and historical, anthropological, economic, environmental knowledge). The general, understood in this manner, includes the logical and scientific framework for all the above-mentioned scientific specialities – /1/ philosophy and the theory of youth education and /2/ philosophy and the theory of adult education - based on anthropological and social peculiarities, characteristic of young and adult persons. In this regard, it is possible to deliberate on and perform creative scientific work connected to these relations, without breaching the interconnection and mutual dependency of these two "philosophies" and "theories". I have put these two terms in quotation marks to express my discreet reservations, since I believe that the following terms are much more appropriate – a discipline of youth education (pedagogy) and a discipline of adult education (andragogy) – in the complex of general educational science that is, in the German pedagogical literature, termed "Erziehungswissenschaften", and, in the Dutch literature, "agologia". Conflict between the "pedagogical" and the "andragogical" exists, although this is primarily the contradiction between the traditional and modern understanding of the science of education, conditionally termed pedagogy. The semantic vagueness can be done away with in the usual way – by scientific agreement.

**3.**

With regard to our current, I would say prevailing, understanding of andragogy, there are no reasons to redefine its fundamental basis. Andragogy has, since 1964, when the international conference on adult education systems was held in Opatija, always been described as a discipline about a comprehensive, integrally understood adult education, which on an equal footing includes the formal and non-formal education of adults. Theoretical movements, which have also been present here, are in this respect more marginal reflections of the processes and changes in the Western European philosophy and practice of adult education than a real scientific need within andragogy. In short, disunity can be found in the theoretical hypotheses of European Community countries. But it is also obvious that every effort has been made to eliminate the dichotomy – "adult education" and "permanent education" ("Weiterbildung") – either by the adoption of the syntagma "adult education" as a term for the science and the practice, or else by the term "continuing education" with the same denotation. I believe that the latter suggests more a scholastic than a scientific deliberation. If "continuing education" is accepted as the general term, the semantic logic will definitely be ruined.

**4.**

With regard to the present undefined status, adult education should be formed as a logical sub-system of the general educational system, coordinated not only with its overall definitions and national educational standards, but also with the standards of the future united Europe – educational, organisational, institutional and didactic standards. The unity and equality of formal and non-formal adult education, as well as flexible institutionalisation, should be the basic characteristic features of this system at both the national and the european levels.

**5.**

Regarding the interest in adult education and the entire social, psychological and motivational atmosphere, the current situation is extremely difficult. The interests of individuals have formed slowly, without a distinctive orientation. The interests of the official society and of enterprises have been expressed mostly in a pragmatic way, most frequently in management and entrepreneurship. It is hardly possible to speak of responsibility for this activity, which can be understood with regard to the current situation in former Yugoslavia.

**6.**

If I take into account the educationally developed adult population, which is in the majority in the case of the former Yugoslavia, I think that, at the moment, adult education based on self-education is of extreme importance, irrespective of its semantic description: as Open University, distance learning, self-education, learning at home, Zentrum für Selbstbildung, Ilekolleg etc.

My contribution to the realisation of this idea has been both theoretical and practical: the former is encompassed in the comparative analysis of modern achievements (Savremeni tokovi u obrazovanju odraslih - Modern Trends in Adult Education – 1987) and in the basic theoretical concept of adult education (Osnovi andragogije – Foundations of Andragogy – 1991), while the latter is encompassed in the practical training of professionals for educational work with adults. Time will evaluate the success in this field.

# DANIEL SCHUGURENSKY

## Mexico

### 1.

In Latin America the term "adult education" is used to denote those formal and non-formal educational activities which are intended for adults who have completed school or have never started. Although the age at which a person is regarded as adult varies – according to the educational system of a particular country (10, 12, 15 years, and so on), and although the period of basic education varies (7, 9, and at times 10 years), the most important thing is that services carried on in adult education in Latin America are mostly intended for people from the lowest socio-economic strata. In other words, participants in adult education are not just those who have been deprived of primary or secondary education, but likewise have had no share of the most crucial benefits and services.

In developed countries, on the other hand, a criterion is applied which is less "social" and more "chronological". In view of this criterion adult education is accessible to all adults irrespective of their school education and socio-economic status. In such a concept adult education is a most comprehensive category, including everything from literacy to university education.

Taking into account the two possibilities mentioned, adult education extends over a wide spectrum of fields, and is suited to different needs and interests. First, there are at disposal literacy programmes. Second, basic education (primary and secondary). Third, education beyond secondary school. Fourth, training for a job and in-service training. Fifth, a field that might be called "coping with problems", including such various areas as health, farming, maintenance and reconstruction of accomodation, organization of the community, cooperation among citizens, resolving family conflicts, etc. And finally, the seventh field: the use of leisure time (for hobbies), including activities like drawing, theater, pottery, cooking skills, sports, periodical literature, etc. These services are offered by a number of public and private agencies, while the content varies according to the orientations and characteristics of the participants.

### 2.

The first difficulty comes from the fact that there is no general criterion by which the child (a youth) could be distinguished from an adult. Although the chronological criterion may be arbitrarily set, the delimitation between childhood and adulthood is from the psychological and socio-economic aspects unclear, as there exist differences according to culture, region, social order, and the like. If the concept of "adulthood" stands for work, responsibility and life experience, then it is possible to classify this category numerous so-called "children of the third world" (in particular those from the poorer strata and/or from rural areas). And conversely, if the concept of "the child" is characterized by play, study, and inadequate responsibility at work, numerous "adults" with high incomes, prolong their juvenile period and could accordingly be classified among "children".

Although I believe it is natural that children go to school and adults to work, I would suggest that there are essential characteristics of the learning process and methods of instruction that are the same for the learning of children and adults: learning accompanied by practice, emphasis on finding problems and coping with them, the development of critical faculties, team work, relations to social realities etc. and that there are also elements which are to be avoided: memorizing, excessive repetition, an encyclopaedic approach, stereotype mechanisms, the expositional techniques of teachers, rigid curricula divorced from reality, etc. But in view of the fact that the adult is more closely bound up with the world of work, the educational process must be concentrated on those significant activities which are immediately useful. Equally significant is respect for peoples dignity; teachers often treat adults as children, they behave paternalistically and authoritatively. For instance, I was present at a period of instruction for adults carried on in a primary school normally intended for children. In these classes adults must sit on benches suitable for children and therefore have half their bodies above the bench, in the air. When the bell announces the beginning of a break, they leave the classroom and afterwards file back into the class, read texts for children, etc. Under such circumstances there is little reason for surprise if the index of acquisition of persons taking part in numerous programmes remains rather low.

3.

At least as far as Latin America is concerned I agree with Thomas La Bell that, while the philosophy and terminology of adult education have changed considerably, the practice itself has not. In spite of the great influence of Paul Freire and of the "Popular Education" movement a considerable amount of what has been traditional persists, although the teacher is called "the transmitter of knowledge" and the class-room "the study environment", and although the word "learning" is being avoided. Since the Second World War numerous kinds of adult education have been coming in and going out of fashion (fundamental, functional, permanent, continuous, liberating, public education, and so forth). Some of these have in practice become modified, one set of concepts has been replaced by another, but in spite of all this the education usually remains at the level of professional international agencies or ministries of education. And all this does not essentially influence the practice of adult education. In connection with the last part of the question I would like to voice my belief that we should try and bridge the gap between formal and non-formal education. On the one hand, non-formal education should be partly "made formal" by issuing to participants who have concluded a programme a certificate of their knowledge and skills acquired outside the formal system. We should also aim at something else: these diplomas should be recognized for the purpose of repeated matriculation in the educational system, as well as for purposes in the field of work. On the other hand, the conditions for entrance to the formal system (especially in basic adult education) should be less severe. Recent investigations have shown that housewives, farmers and young people who had recently left the formal school system, or workers in industry, did not have equal requirements; additionally, each of the enumerated categories may have its own interests that also change. For this reason it should be made possible to pass from one system to another.

4.

Regrettably, the education of adults remains on the fringe of the educational system. From the political point of view this situation can be accounted for by the low degree of significance of adults who have not completed school. The significance of a social group can be determined by three characteristics: a) the comparative indispensability of the social role with which the group in question in the given society identifies itself (e.g. physicians); b) the comparatively small number of potential exponents of this role (e.g. specialists in computer science), and c) with the numerical strength and sense of cohesion of the given group. If these factors are taken into consideration in connection with actual restructuring of the economy, it becomes evident that participants in adult education possess only numerical strength, but do not have the attributes of indispensability, cohesion and scarcity which are vital for exerting influence on political decisions and budgets. And from the ethical viewpoint, the marginal status of adult education points to the insignificance attributed to this field by various sectors in the government.

5.

In principle it is the state which has responsibility for certain fields of adult education, for instance for teaching literacy; the constitution obliges it to provide education for all, irrespective of social class, sex, or province where they live. But in spite of this, non-governmental organizations (branches of industry, trade-unions, political parties, educational organizations, etc.) must work in a coordinated way towards the implementation of these tasks and must win over the cooperation of the entire community. In Latin America and in Canada there are already activities directed towards this goal. On the other hand, in some countries there is not even a legal regulation which would make education available to those who have given up the formal educational system and are as yet not old enough to be accepted in the system of adult education. From the institutional point of view these people are, so to speak, in 'no man's land', therefore it would be necessary to plan the future with great consideration for them as well.

6.

Although there are very many ideas and goals that we must continuously pursue, there are two principles which I find truly exciting: relevancy and equality. The relevancy of goals, content, and activities of adult education for the everyday life of adults is of essential significance if we want to satisfy their needs and interests. As regards equality, let us turn back to the concept of social justice, which I mentioned under section 4. As adult educators it would be well-nigh impossible to abolish the wrongdoing arising in society. Perhaps it will not be possible for us to make amends for those wrongs that appear in the national educational system; still, we are obliged to do what is in our power – to achieve more justice in the very system of adult education.

# GORDON SELMAN

## Canada

1.

I understand the term "adult education" in **two** senses. The **first** is as a "process". If education is purposeful activity designed to assist persons to learn, then adult education is the process or processes involved through which adults learn the things they wish to know, whether self-directed or as arranged by some educational agent (institution, organization, etc.). The **second** meaning of adult education is that it refers to the field of activity. If I speak of adult education in my community or country, I may be referring to all of those activities /programs /services, etc. which are going on which are designed to assist adults to learn. I make the distinction, of course, between "adult learning", only some of which results from "educational" activities, and "adult education", the purposefully designed activities meant to assist adults to learn.

As an "activity", I see adult education falling into three main areas:

- basic/formal/vocational education
- "self-focused" education – recreational/self-development / the arts/personal interests
- "social" education – having to do with the person functioning in the various social settings in which he/she moves – in the community or state (citizenship), as a member/leader of organizations, in the family and other social roles.

The field of adult education is the farthest thing imaginable from being a "uniform system". It is decentralized, offered by many different organizations, with many different philosophies, in some areas subsidized by the state and in others not at all, etc.

2.

In my view, adult educators have been so anxious in decades past to establish the point that adults **are** different as learners, we may have oversold the point. I believe that adults are different as learners, but perhaps not **as** different as we have been inclined to argue. I believe it is largely a matter of degree, not kind. On each of the major points stressed by the andragogical point of view, there **are** differences between children and adults as learners, but these differences are of degree. Typically children and adults are at different points on a continuum.

The strongest differences are not in the area of the learning process, but in the area of social and individual responsibilities and roles. This effects the needs for learning and the application of learning more than the learning process itself.

Are these things interlinked in my country? To respond to this question, I guess I would say that the education of children and of adults tend to be separate systems. There is some placement of adult learners in the regular school system/classrooms, but these are exceptions. In the main, the education of children and adults are seen to be two different things, though sometimes the same institutions sponsor both. We do have some professional associations of educators which embrace both systems – such as our Teachers of English as a Second Language, for instance. The members are drawn from those who teach children and those who teach adults.

If the two systems are "rivals", it is rather difficult to tell. Governments are requiring increased areas of adult education to be wholly self-supporting out of fees, so in some distant sense, "regular" schools are being given more favored treatment. In those areas where government is putting funds into adult education – vocational ed and academic ed – the funds are largely coming from different levels of government and different ministries: so it is difficult to make a judgment about rivalry.

3.

Things have changed in the sense that governments have "narrowed" the kinds of ad ed for which they are willing to pay, or subsidize. More and more, governments have narrowed their funding to academic, technical and vocational education. Where public educational bodies are still in the general interest/liberal education/ personal developments kinds of things, these activities are having to be wholly self-supporting financially. This means that fees are going up sharply for those kinds of ad ed, and also, governments are supporting less of what one might call citizenship/public affairs kinds of education. In this case, fees cannot go up – people will not do that. We are seeing a major shift in the field of citizenship/popular education from the public sector to the private sector – voluntary organizations/social movements, etc. These latter organizations have always been in the adult education field, but under present circumstances, they are looming larger in that field. So we are increasingly seeing that field of adult education falling into two separate sectors (more sharply than in the past). On the one hand, academic/vocational/credentialed kinds of adult ed. with the same institutions also providing relatively high – cost general and recreational sorts of services. On the other hands, an increasingly separate social/citizenship/popular education sector, which is tending to become increasingly adversarial in its relationship to constituted authorities. (Such a situation is familiar in some parts of the world, but it is a relatively new phenomenon in Canada/North America. It is happening for financial, but also for other reasons, having to do with political and social philosophies.

4.

Adult ed should be recognized as a sector of lifelong education and one which should be supported and provided by government, as is the education of children and those in the formal systems. We should look upon our society as a "learning society" and seek to support that learning for persons at all ages and all stages of their development.

We will be a long time achieving this goal, and some ground has if anything been lost in recent decades, as public support has been narrowed more to the economic sphere. But on the level of general public understanding of and support for the concept of lifelong learning, there is slowly increasing support. One hopes that in time, this increased awareness will result in changed government policies.

5.

I believe that both the individual and the group / community / social aspects of the need for adult learning are vitally important. The conditions of modern life are such that both parties have an increasingly vital stake in people continuing to learn in adult life. Governments are currently seeing this predominantly from an economic/training point of view. Other organizations have other perspectives. The individual feels the needs from various aspects of living – the vocational/social/psychological etc. The needs are felt by all "parties".

The official/government view puts undue stress at the moment on the economic. That is a product of the political philosophy currently held by our elected governments, federal and provincial. One hopes for change.

6.

In my view, adult education should serve a great range of individual and social goals. It should promote learning on the broadest front possible. On the social/public policy front, I wish to see learning linked to all aspects of public/social/citizenship affairs – a much stronger social and community thrust to the development of adult education services than we currently have, or are aiming at. I have tried in my historical and professional work to further this goal by emphasizing the important relationship between the development of adult education and the social dynamics of the society within which it is operating. Also, pointing out the significance of learning in relation to the goals of our society.

## S. Y. SHAH

### India

1.

Adult education, though a simple term is a complex concept. As a common term widely used all over the world, it revolves around the educational concerns of adults who may be illiterate, semilliterate or literate and belonging to any religion, region or sex. Depending on the socio-economic background and the needs of adults, the character of adult education may considerably vary. While the thrust of adult education in a predominantly illiterate society may be on imparting basic literacy, it may assume the form of leisure time or liberal education in an industrialised and literate society. While the poor and unemployed adults are keen to improve their vocational skills, the employed and economically well off adults may be interested in a continuing education programme for better professional opportunity. Hence basic literacy, vocational training and continuing education are all different facets of adult education which interest various categories of adults and enables them to achieve their cherished goals and desires. Thus viewed as the broad educational concerns of adults, adult education can exist as a uniform system all over the world. In this age of rapid socio-economic changes and political turmoil, there will always be a group of adults who may be in need of some form of education and hence adult education should be seen as a constructive and unifying activity in our society.

2.

It is possible to argue for a special philosophy and theory of adult education as compared to the philosophy and theory of education for children. As discussed by several eminent educationists like Thorndike and Frank Laubach, there is a need for developing an exclusive branch of education dealing with adults. The vast and rich experiences of life and maturity are the two factors which justify the need for developing a different set of learning experiences for adults. In fact, andragogy and pedagogy are the two sides of the same coin of education. Since the characteristics and requirements of adults and children vary considerably, the andragogy and pedagogy may have to function as independent systems. In India they are clearly demarcated in practice. While the adult education programme caters to the needs of 15 to 35 years of age, the nonformal education programme provides for those who belong to 9 to 14 age group and who are either drop outs from the formal schools or are unenrolled in any formal school. There is no reason why pedagogy and andragogy should be seen as rivals. Both of them are centered around the business of 'learning'.

**3.**

To a great extent the current philosophy and practice of adult education has undergone tremendous changes since the 1930's when Frank Laubach had developed the concept of 'Each one teach one'. The recent work of Paulo Freire and participatory research groups and activists seem to have greatly influenced the practice of adult education. Unlike earlier times when the focus was on basic literacy, today the primary emphasis is being laid on increasing the awareness of the adults through mobilisation and discussions. In recent times, finding solutions to the pressing problems of adults is the starting point of an adult education programme. Coming together, pooling their resources together, building the confidence of each other and thereby developing and strengthening each other are elements of an emerging concept within the adult education programme. In this context, the role of an adult educator will be that of a catalyst. The new adult education school should be the central point of action for the entire community. It should be open to all age groups. There should be no separation between the school system and adult schools.

**4.**

Adult education is recognised as an important programme by the India State. It is one of the six National Missions launched by the Government of India since 1987. In recent time, the State has launched a series of literacy campaigns with the active cooperation of voluntary agencies.

On the global scale, adult education should be given pride of place. Because of the increasing life span of individuals, the percentage of older persons has been increasing at an enormous pace and they may require in the future some form of education to keep them meaningfully occupied. Continuous surveys need to be conducted to ascertain the interests of adults so that new and interesting adult education programmes can be evolved.

**5.**

In all democratic societies adult education becomes a matter of an individual's personal interest. However, the state may provide financial support to the organisations interested in offering a variety of adult eduction programmes. In such cases, a well defined policy which lays down the role of State vis-a-vis organisations, needs to be adopted so as to safeguard the autonomy and academic freedom of the organisations and the members of the faculty. Adult education, being a people's programme, should have people's organizations taking the lead in providing suitable programs. However, the State should ensure that such organisations do not become the instruments of vested interests or are exploited.

According to the current official educational policy in India adult education programmes are implemented by a variety of state, non-governmental and educational organisations. Voluntarism is encouraged by the State as the key element of adult education programme in India. In recent times, the State in India has been greatly encouraging non-governmental organisations to undertake a variety of adult education programmes by providing both funds and technical support.

6.

In India, the facilities for advanced study and research in adult education are very limited. Besides this, there is a dearth of professional literature. Unless the research base of adult education is strengthened and high quality literature is produced, adult education cannot be developed as a discipline. Hence, I have been concentrating on research and publications in the area of Indian adult education. Being a historian, I have been trying to collect and edit important documents on Indian adult education and bring out historical publications. My focus of work in the past has been on developing the area of historical foundations of Indian Adult Education. I have also tried to document the experiences of prominent adult educators in India with a view to learning from their experiences.

# DILNAWAZ A. SIDDIQUI

## United States of America

1.

The term adult education (AE) has become increasingly all encompassing and multi-dimensional. It now covers all facets of learning: formal, non-formal, and informal. I perceive that even the formal system of higher education to be a sub-set of adult education rather than the other way around. My rationale for it is that any educational experience that entails, or ideally should entail, andragogical principles ought to be considered part of adult education.

The areas that adult education includes are formal higher education to prepare the educators of adults, administrators of adult education, adult counsellors, and personnel associates with tertiary level education; remedial education; training and development, as well as, non-formal learning of various types for whatever reason.

Unfortunately, adult education does not exist as a uniform system. But the reasons for its non-existence are mostly non-academic, such as the lack of awareness on the part of the forces that control learning/educational enterprises, and lack of funds.

2.

It is certainly possible to distinguish clearly between andragogy and pedagogy in terms of rationale and motivations for learning at the two levels. There are distinct strengths and weaknesses with regard to learning incentives and constraints related to age, roles, and gender as well as other socio-economic and psychological factors.

These are both interlinked and complementary in the United States of America. While Adult Education as an autonomous entity in higher education is being remarginalized, andragogical principles are being increasingly incorporated into the instructional milieu and process of education at almost all levels. So much so that some of these features have been misused in children's education. While self-direction sounds attractive to the freedom minded, it is bound to have deleterious effects on many children who lack the experience and the cultural background that fosters that level of luxurious independence in terms of instructional or learning resources.

In terms of financing, the two are rivals, but are complementary in terms of the learning processes involved.

3.

While I do not see a significant change in the philosophy of adult education, the practice of it has made deep inroads into both formal and non-formal education sectors. In terms of philosophy, the myopic and ethno-centric western views of the universe, life, man, and knowledge have persisted. Over materialistic and rapidly individualistic perspectives and criteria are common across the time line. However, post-modernism has stressed the need for looking beyond the western frontiers and relying upon on comparative cross-cultural paradigms to capture reality.

Building the argument on the foregoing trend to learn from each other across cultures, I do see a new role for adult education as a stable means, a mission, and a milestone in promoting this mutual learning by tenaciously fighting out the stereotypical images perpetrated by the global media. Adult education can serve as a noble venture to advance the causes of peace and justice across nations and cultural groups rather than to serve the political agenda of a power-hungry materialistic culture. This is across all forms of learning environments and educational delivery systems.

4.

In the United States, Adult Education has served the narrow economic goals of life and society. If it has freed itself from it at times, then it has focussed upon concerns like quality of life enhancement typical of affluent societies. With growing economic worries, adult education has been engaged in training and development of technical workers to improve performance and productivity in the work-place. I have hovered between the professional development of top management and skill training of the assembly line worker.

Woefully, it has done little to expose the lies of our times. On the contrary, it has kowtowed to the corrupt politicians promoting trouble across the globe and sociocultural mores that have swept all along the length and breadth of the world.

5.

All communal and collective activities start with the individual. Yes, it is a personal need and interest. But to cater for it is the responsibility of social, political, economic, educational, as well as spiritual organizations. All organizations and institutions serve individuals. The task of coordinating the activities of these bodies, is up to the state. The state has to take steps to ensure that they serve the best interests of humanity and not the narrow political gains of the few.

There is a definite comprehensive adult education policy in the United States.

6.

The end of The Cold War between the erstwhile two superpowers has resulted in both positive and negative outcomes. The positive result seems to be a hope for reduced international tension, a peace dividends and communication across the iron curtain. However, there are serious dangers that the only superpower could impose its ailing socio-economic and cultural values on the culturally mature segments of the world population. Adult Education has the sobering task of putting its own house in order in terms of broadening its own cultural contents and engaging itself in creating a climate of international and inter-ethnic understanding, cooperation, and respect.

I have undertaken the work of identifying untapped resources for comparative adult education research both in terms of contents and methodology of investigating issues from a metatheoretical perspective.

# SURAT SILPA-ANAN

## Thailand

1.
In my opinion, adult education means various types of studies provided for adults aged over 15 who have missed the opportunity of formal schooling and the studies are directed towards or improvement of the quality of life. These include fundamental and continuing education programs, the attainment of up-to-date information, vocational skills training, upgrading people's incomes, and generating job employment. All of these channels may be carried out by governmental or non-governmental agencies and even by the people themselves on the basis of diversity, flexibility and ability due to each community's need and interest.

2.
In my viewpoint, the difference between andragogy and pedagogy is their learning and teaching objectives. Pedagogy aims at the preparation of children's readiness in all aspects: physical, emotional, socialogical and intellectual. For andragogy, the main objective is to encourage each learner to be aware of himself, his society, community's needs and problems and to be able to solve problems properly leading to an improvement of his quality of life.

In addition, andragogy emphasizes learners' real experiences more than pedagogy does. However, andragogy and pedagogy should complement each other, despite their ideological differences, because their ultimate aims are the same, namely, to improve the learners' life quality and the ability to exist happily in their changing societies.

3.
When adult education was formally established in Thailand, half a century ago, it was seen primarily as compensatory education to equip those, who have missed their childhood education, with literacy skills. Over the years, the concept of adult education has broadened and the programmes offered diversified. Adult education now serves as compensatory education as well as providing enrichment opportunities for learners to attain lifelong learning.

The philosophy of adult education , therefore, has changed correspondingly to become more learner centered and community centered.

4.

In Thailand, where over 70 % of the workforce receive only primary education, adult education is fully recognized as an essential vehicle both to fulfill the learners' needs and to upgrade the human resources of the country.

As society is undergoing rapid changes, the importance of adult education will become increasingly vital both a national and global scale.

5.

In my viewpoint, different agencies, (both private and governmental), and state enterprises should realize the significance of adult education and help conduct non-formal education services. Individual learners should help bear the costs, particularly for personal enrichment types of programs.

6.

In my opinion, the activities of adult education should have the following 4 goals:

1) Extending the opportunity for basic education and lower secondary in order to pave the way forward for economic and social development in future.
2) Training vocational learners to know how to be entrepreneurs, to become self-employed and to become a more competent workforce.
3) Enriching the learning networks within the society.
4) Upgrading the competencies of non-formal education personnel.

## ROBERT M. SMITH

### United States of America

1.
I have always found it useful to conceptualize about "adult education" as an umbrella term referring to 1) the provision of and participation in activities to meet educational needs and interests; 2) a dimension of social movements; 3) a set of processes; 4) an academic subject or discipline; 5) a "field" comprised of all of the above.

2.
The idea of a special philosophy and theory of adult education has had considerable utility to date but it increasingly loses appeal as the concept of lifelong learning gains ascendence. Pre-adult educators have finally "discovered" lifelong learning and begun to consider such issues as instilling dispositions and capacities for lifelong learning. The "special philosophy" orientation helped to bring about this re-orientation. There is some interlinking taking place – for example articulating secondary-school learning to workplace learning.

3.
I would have thought that as in most any area of practice and inquiry the basic concepts are continuously under modification and refinement and "always" will be. I notice a great deal of interest in learning to learn, policy studies, and the role of social movements. The issues tend to be cyclical, coming around every-other generation or so, only in new forms of expression.

4.
"Formal" adult education in the U.S.A. seems to be increasingly directed to practical, professional, and occupational outcomes. Public educational institutions often use it mainly to generate income. The notion of helping to bring about a culturally literate, informed electorate seems to have evaporated under the pressures of the mass-mediated, consuming-oriented society.

5.
Organized providers should do less formal provision (unless budgets expand considerably) and more technical assistance, brokering, provision of skills and resources for self-directed learning, coaching, training of small groups, etc.

**6.**

Most of my time during the past two decades has been devoted to understanding and operationalizing the concept of learning to learn (or learning how to learn). I believe that a major goal for education should be to increase the dispositions and capacities for learning and problem solving of people of all ages. I've focussed my teaching, research, and writing in this area and believe that important gains in the direction of this goal have been made, with more to come.

# PAL SOOS

## Hungary

1.

The term adult education is one of the most complex concepts from the viewpoint of theory and practice. It can scarcely be encompassed within a single definition. The situation is similar concerning the most fundamental philosophical and scientific notions. For example, in Hungary there are more than half a dozen terms conceptualizing adult education: felnöttnevelés, felnöttoktatás, szabadmüvelödés free education/, népmüvelés, közmüvelodés/Volksbildung, public education/ etc. To my mind, adult education – in the broadest sense – is one of the historically independent fields or spheres of culture, society and cultural policy. It includes not only the education, training, and learning of adults, but also the whole domain of social education, permanent or lifelong education outside formal schools, and creative arts and sciences. It comprises the totality of vocational and non-vocational, formal and non-formal adult education, training and learning, all activities in leisure time, all educational aspects of community and every day life, especially of political, citizen and military education, family and parent education, health education, adult religious education, crafts education, multi- and intercultural education etc. The contents, the value-orientations, the organizational structures, the finance and management systems of adult education all depend on historical, national and cultural traditions, and on the economics and political systems of individual countries. Consequently, adult education as a uniform system does not exist, there are only model-like simulations of it.

2.

Education is the basic function of human society. It spans the whole life from birth (already they speak of prenatal education) to death. In this sense, lifelong education should have a unified, organic or general philosophy and theory. But, of course, in historical and social practice, it is necessary to differentiate the periods of education ("first", "second" and "third" education), the education of children and youth (pedagogy) and the education of adults and elderly peoples (andragogy). These educational periods and fields have relative autonomy and, in that sense, we can speak about a special philosophy and theory of adult education as compared to the philosophy and theory of education of children and youths. It can be found historically natural that "pedagogics" started to be developed by the great Greek philosophers, while in turn, "andragogics", the birth of special theory of adult education, is connected only to the twentieth century. There is no room here to explain all the most important factors which constitute the basis for the autonomy of adult education and its theory. Therefore, I only enumerate some of them:

– notions of adulthood identifying the essential characteristics and specialities of adulthood; how, and in which adults, adult education differs from that of children and youth; analysis of the uniquely adult roles in society. These specifications give the basic goals, contents, curricula and methods of adult education;

– the democratic, pluralistic, all-encompassing nature of adult education, and the flexibility, diversity, almost boundless freedom of adult education provision;

– the great variety of dimensions concerning contents, structures, organizations and methods: individual or personal modes; group forms, modes and activities; community activities, modes and collaborations in adult education; and the self-direction and governing of these modes and forms;

– the psychological, sociological and culturological aspects are organically summarized in adult education;

– the equality and partnership of the participants in non-hierarchial adult education.

The autonomous philosophy and theory of adult education only started to be developed in the twentieth century, it is only in the first phase of its professional maturity. Initially, the theoreticians of adult education in Hungary came from the field of pedagogy, and so the two professional fields were fairly interlinked and complementary. Later, culturology, philosophy, sociology and political science began to be interested in adult education, and the former close connections loosened. I think in Hungary one can not see or sence any serious rivalry between "Pedagogics" and "Andragogics"; it occurs very rarely and perhaps locally or personally. Rather, I would say that there is a certain sectoral division and on indifference or disinterest between the two professional fields.

3.

To my mind, the basic concepts of adult and continuing education have been worked out over the past two centuries, especially after the first and second world wars. If adult and continuing education had been accepted and realized by the different nations, countries, societies, states and governments and responsible leaders, we would live in a better, happier, more democratic and educated world. In that sense, the majority of the basic theoretical and practical concepts of, for instance, English, Scandinavian, American, German etc. adult education remain valid; they represent a high professional quality and it is not necessary to redefine them. The trouble is that these basic concepts remained dormant for longer and shorter times. In another sense, after all the significant historical, economical, political and cultural changes, we must re-examine and re-define our basic ideas, terms, concepts and notions. There are times and spaces, periods and regions, when and where this is unavoidable, even an imperative necessity. I am convinced that the end of 20th century and the beginning of 21st century will be such a period, and Central and Eastern Europe will be such a region. The main encouraging factors in this "re-forming and re-defining" process are (in no hierarchical or logical order): exposive developments in science and technology, telecommunications-informatics, global-population, natural environment; the collapse of international socialism, the integration of Western Europe and the developed countries, the increasing troubles of the pluralistic and parliamentary democracy (economic and political corruption and manipulation, rapid growth of crime, mafia, terrorism, enormous migration, drug addiction, unemployment etc.), the increase in leisure time and manipulation and alienation through global mass-culture and entertainment, the conflicts concerning nationalism and multi-culturalism, the increasing longevity and number of old people, the revival of religions, sects and tendencies of irrationalism etc. The "new concept" of adult education must work out in detail these problems, tendencies and phenomena.

4.

In Hungary, since its foundation adult education has been burdened by marginality; it still has not taken its due place in our society and cultural policy. This marginal situation is manifested in the low funding, moral recognition and prestige, publicity and even the training of adult education experts. I hope and expect that this regrettable position will change at the beginning of the next century; the demands and needs of a better and more advanced human society and of more educated individuals will enforce it. I think the general situation is very similar to our one, but perhaps it is somewhat better in developed Western countries, principally in the Scandinavian countries.

5.

Probably the majority of individuals will never have a spontaneous personal interest in adult education. The main responsibility must belong to the state, not always and everywhere in financing, but unconditionally in policy-making, training experts and reasearch activities. It is a very positive tendency that the role and responsibility of local communities or self-governments, enterprises, different organizations and agencies of civil society, churches etc. is continuously growing. Adult education is perhaps the most pluralistic sphere of society, policy and culture. Recently in Hungary, the state began to withdraw from the field of culture and adult education with an allusion to decentralization. After the strong centralization of the party-state this is only proper, but the too fast transition to decentralization causes many problems and, to a certain extent, general confusion.

**6.**

Many ideas and goals are worth pursuing in adult education as a "permanent and universal national necessity, an inseparable aspect of citizenship" (A.L. Smith, 1919). Among them in Hungary the most decisive task is to give back to the whole people their national and cultural identity, their freedom to independent thought and action, their enterprising spirit or mentality, their true humanistic morals. I try to help – as a professor of cultural studies and adult education by realizing these tasks in my teaching and research work on cultural philosophy and policy, and in my publications. As leader of the Debrecen Regional Centre of Folk-High Schools, I endeavor to be effective in the practice of adult education.

# JOYCE STALKER

## New Zealand

1.

My understanding of the meaning of adult education can be categorized in many ways. I view it in terms of its locations (formal, non-formal, informal), its philosophical stances (consensus, Marxist, interpretive), its focus (the individual, institution or society), its learners (traditional, non-traditional), and a myriad of labels which indicate a connection to adult education (staff development and training, professional continuing education, continuing education, social movements, worker education, study circles, higher education). These are the things I have been told are the ways in which one can define adult education.

However, the meaning of adult education which guides my work and research focuses on the outcomes of adult education. I believe that adult education is about providing the structures and spaces so that adults can identify and change oppressive social structures. This definition makes a distinction between the education of adults and adult education. The former case includes any kind of adult learning and fits neatly with the myriad of diverse definitions I listed above. The latter case identifies adult education as a unique kind of education with social goals.

Although oppressive structures exist everywhere, there is no uniform system to guide it. In one sense, given the political agenda which I connect to adult education, such a system would be unlikely to exist. My view of adult education is as a mechanism of resistance within and on the margins of oppressive systems. The success of such a mechanism rests to some extent on it remaining independent from the structures which it is trying to change. Thus, a readily identified uniform system is unlikely to achieve the goals which I suggest are the essence of adult education.

2.

Given the above, I would argue that much of what people call adult education is simply the education of adults. In that respect, I think there is no difference between the good education of adults and the good education of children. I believe that the differentiation is a false one, created for the most part by adult educators who are trying to establish a unique area of practice, theory and research for themselves. The field's overwhelming preoccupation with the techniques of edu-cating adults supports this search for legitimacy and recognition. It is an identifiable area of practice, theory and research which is used to buttress the notion that we are a field of study on the way to being a discipline.

What **is** different between adults and children has to do with adult education – the potential to facilitate rapid political awareness and action. In adult education situations there is the potential for immediate challenges to the social structures in a way that is not possible with dependent young children. Children's politicalization may happen as rapidly as adult's but it may take decades for it to come to fruition in political against oppressive structures. Adults have the potential to be politicized and **rapidly** moved to action.

I think that adult education in North America has too readily built its theories derived from research done with children and this has fostered the emphasis on the educating of adults instead of the more active, political adult education. This interweaving of pedagogical theories into the educating of adults has kept the field focussed on individualistic concerns like learning styles and teaching techniques. The political agenda has been subsumed.

Only lately has the field begun to use sociological, anthropological and philosophical theories to guide its development and explore its political agenda. As a result, it is increasing its potential to move from educating adults to adult education.

In many ways, adult education may be a remedial activity to the socialization processes embedded in the education of children. The education of adults may reinforce those same values, attitudes and beliefs, but adult education brings them into an arena of critical assessment.

3.

We do not need a reconceptualization of who we are as much as we need to revisit our historical roots. I believe that what is needed is a return to the traditional concept of adult education related to social movements. That would illustrate for us the struggles in which we engaged and the goals which we once achieved.

Adult education has no location specific to formal or non-formal or school or out of school locations. It does not assume an institutional base. Theoretically, it can occur anywhere. It is about learners' movement into conscientization and their commitment to goals of social transformation.

4.

I have begun to think that adult education's strength lies in its marginal position. The very thing that we struggle against may be our "saving grace". Located on the periphery, we are protected from total co-optation into the system we challenge and struggle to change.

Adult education is, however, a basic mechanism for social change in any society. Thus it holds place of high importance in any society. Indeed, in many ways it cannot be repressed. If one accepts that change is inevitable, then adult education must, by my definition, be part of that change.

5.

This question reflects a notion of educating adults in some sort of organized systematic way--a definition which is not compatible with my notion of adult education. Adult education, as I envisage it, is the outcome of adults recognizing their moments of oppression and acting to resist them--as both individuals and as a collective. In many instances, then, adult education is not a matter of interest, it is a matter of survival.

It is, I believe, the responsibility of organizations, enterprises, communities and states to provide the structures and spaces within which that recognition of oppression can occur.

6.

As a lecturer in a University, I continue to believe that I can facilitate learner's awareness of other's oppression and of their role as oppressors. Thus, I see myself acting as a catalyst for social action. Although I am limited in my experience of totalitarian oppression, I believe it is important to make the comfortable middle class, of which I am one, aware of our oppression and oppressing. As a woman, I have made a particular effort to make visible the experiences which repress all women. Much of my personal and professional energy goes into identifying and helping other women to identify and to actively resist the structures which restrict us.

As for what I have done professionally to realize these ideas: I have a Masters and a doctorate in adult education. They were probably the least helpful in terms of helping me to keep these ideas intact. I have kept these beliefs strong in two ways. First, I have a network of friends who view the area of adult education in terms of its social goals. We meet at conferences, correspond by e-mail and reinforce our commitment to keeping this aspect of the field alive. Increasingly, those within my network are woman with whom I strategize to improve the position of women in the field. Second, I continue to see poverty, pain and powerlessness among good, caring, decent people--and those are potent reminders to me that this role I see for adult education is an important one.

## HAROLD STUBBLEFIELD

### United States of America

1.
I use the term adult education as an umbrella term that encompasses a) all adult learning and education activities provided by sponsors or those activities initiated and conducted by individuals and b) those efforts by researchers, theorists, and scholars to understand these activities. I regard the term adult education as an abstraction that scholars find useful but practitioners and providers do not. For in reality the practice of adult education occurs in specific practice domains such as human resource development, cooperative extension service, adult religious education, etc. Adult education does not exist as a uniform system in the United States though there is a growing uniformity of opinion about the purpose of education for adults as a form of human capital formation.

2.
In my country, the United States, the dominant view among professors of adult education is that one can speak of a special philosophy and theory of adult education, though some contest this view on both philosophical and empirical grounds. In my judgment both andragogics and pedagogics are branches of the science of education. All education--children/youth and adults--should be directed toward enhancing their self-esteem, competence, and achievement of meaning. Adult education claims autonomy on the basis of the social role of adults, as persons who have responsibility for the conduct of their life, their family, and their organizations, their work, and their nation. But to build a theory of adult education on the basis of the characteristics of adults as learners is conceptually inadequate, and those who claim an autonomy for adult education often do so at the neglect of the perspectives that emerge from a critical pedagogy.

3.
In the United States the largest domain of adult education is Human Resource Development, that is, education and training directed toward economic productivity and not toward individual growth and liberation. What is emerging now is a normative theory of adult education based, if not on critical theory, at least on critical reflection that seeks the empowerment of individuals and civic literacy. To a limited extent that theory is being applied to the workplace as well. A redefinition of adult education will have to emerge out of a humanistic sociology as well as a humanistic psychology.

4.

Adult education should have a central place. Particularly is this important for knowledge workers in the postindustrial society, for the disadvantaged who lack basic literacy and technological skills, for the displaced worker, for individuals who want to find their moorings in a changing environment, and for citizens who want to give direction in their society. Opportunities for adults to learn should be made widely available at the local level, and this requires funding from government at all levels. Adult education provides an energizing mechanism for response to change and for creation of humane environments.

5.

Responsibility for continuing education rests with both the individual and with corporate entities. Ultimately individuals are responsible for continuing education for learning cannot be compelled. But corporate entities have responsibility for creating the structures so that individuals can exercise some freedom and believe that learning contributes to their autonomy. As a matter of public and institutional policy, corporate entities should make an investment in the development of persons through education.

6.

My major goal is to understand the history of adult education in the United States. This is a challenging task because of the diverse nature of adult education and because of the absence of conceptual models to use for guidance in identifying patterns of development. What will result will be a "narrative outline" that advance understanding of adult education in the United States and from which tentative conclusions can be drawn to be explored in further research. Presently a colleague and I are writing a book, under contract. Adult education is enmeshed in almost – perhaps all aspects of American life. The challenge is to identify this human activity and interpret how this activity has been implemented in human situations for human purposes.

# RAJESH TANDON

**India**

1.

Adult education is essentially a process of learning by adults in order to significantly transform their situation. It is a system of education the tends to strengthen the capacities of the collectives of adults to be able to improve and change their situation. It is a system of education that tends to strengthen the capacities of the collectives of adults to be able to improve and change their situation. In the Indian context, the term adult education continues to be used predominantly as equi-valent of literacy, given the very high range of illiteracy in the country and in South Asian Sub-region. This is only to be expected. However, the system of adult education that exists in the country is not necessarily a uniform one. Broadly it can be classified into two types. One is the system of professional adult education through academic disciplines in universities and colleges. This system comprises of teaching of adult education and formal certification of adult educators. The second system comprises of popular adult education where educational process is used to uniform, educate and empower popular sectors.

2.

While it is possible to look at the philosophy of adult education as having a similarity with the philosophy of education in general, it is important to differentiate between the theory and the process of learning in the two systems of education. Broadly speaking, education can serve two distinct functions. One is the function of domesticating and socialising the people into the existing statusquo. Another is the function of creating capacities, reflection and commitment to transform their situation. Philosophically all aspects of education, be they adult or children, could serve either of these two functions. In the standard concept of schooling for the young, the philosophy of education is essentially one of socialisation and domestication. On the other hand, the theory of learning between adult education and education of children of necessity, has to be viewed differently. If learning is at the centre of any educational process, then the basis and requirements of that learning will vary between adults and children. In our experience we find that these theories are distinctive, on three basis. First is the question of experience. Adults have a larger and wider experience of life in comparison to young children. As a result, they can utilise their own experiences for learning as well as build educational process in the light of that experience.

Second factor relates to their capacities to control their own learning as autono-mous individuals and collectives of individuals. Adults are able to influence the pace, the content and the mode of their learning far more deliberately and effectively than young children. In the early stages of childhood, this capacity itself develops slowly and becomes a part of the development of children. A third dimension of which the theory of learning between adults and children differ is on the notion of "self-concept". It has been well recognized that adults have a very well-defined "self-concept" and this "self-concept" affects the process of their learning as well as gets affected by it. In comparison, younger children are in the process of evolving an understanding of themselves and their own growth and development is linked to the process of development of their "self-concept".

However, the two theories are very closely interlinked and complementary in our country. This has to do largely with the evolution of the concept of non-formal education which is seen as a bridge between those children who did not get access to schooling and education of adults who are awaiting literacy. And even in the framework of the age group, this becomes a problematic. Most literacy programmes in India cover the age group of 15 and above and this is also the age of education of youth. So the differences get merged and blurred in such a situation.

3.

The philosophy and practice of contemporary adult education has changed significantly in our context. It has moved beyond the original and narrow meaning of literacy even though problems of literacy continue to be significant in our context. Also the British concept of academic adult education based on professionally certified adult educators is also becoming less relevant. Over the last 30 years, actual practice on the ground through peoples' organisations, non-governmental initiatives and movements has demonstrated the relevance of educational process in strengthening the capacities of people to transform their situation. This is the meaning of popular adult education which is a contribution to strengthen the capacities of collectives of people to be capable and empowered of transforming their own socioeconomic and political context. Thus this meaning goes far beyond the teaching of adult education in academic centres. The practice on the ground related, therefore, to all types of situations including those where adults have gone through the formal system of schooling and are formally educated. To that extent, this meaning of adult education is essentially non-formal, outside the system of formal education and schooling.

4.

Currently adult education is essentially a marginal issue in the country as well as the global level. In the country it is marginalised further by its equivalence to literacy; hence its potential for empowerment and liberation as an educational process in undermined by its narrow definition to literacy. In my view, adult education should be seen as a popular educational intervention in strengthening the capacities of people to collectively influence and shape their own destinies. To that extent, popular adult education is central and critical ingredient in any process of learning, transformation and change in the country as well as at the global level. It is the necessary intervention in enhancing capacities, understanding, orientations, perceptions, worldviews and, therefore, an important and critical ingredient in wrestling with the problems facing our country and our globe.

5.

In our context, the literacy component of adult education has been the responsibility of the State at the centre and local levels. Though in recent years an attempt is being made to off-load this responsibility of the state to others. However, attempts and experiments of literacy were significantly undertaken by voluntary and non-governmental initiatives throughout our history. The professional adult education is still seen as responsibility of individuals and its commercial practice continues to be determine by the market.

However, popular adult education is seen as responsibility of communities and collectives of people engaged in the transformation process. The official educational policy only focus on the issue of literacy and non-formal education as a contribution to out-of-school children. But the practice on the ground within peoples movements and organisations on issues of social concern and in the struggle for reorganisation of local communities, popular adult education is seen as a collective responsibility of such movements and organisations.

6.

In my experience strengthening the capacities of peoples to be able to learn, question, reflect, dream is the most significant contribution of adult education in its popular practice. This capacity is not merely an individual capacity but that of collectives people concerned about transforming their situation. It is in that context that participatory research as a contribution to strengthening the know-ledge systems and capacities to produce and control knowledge by the marginalised sections of the society has been significant in my own practice in elaborating the philosophy, the theory and practical dimension of participatory research. It si this broad goal of adult education that I try to pursue.

# ALAN THOMAS

## Canada

1.

I have increasingly come to use the term, the Education of Adults, in place of Adult Education. I do so, because the prior term defines the general educational enter-prise of any and all societies in terms of a particular segment of the population - to borrow from UNESCO, "that is generally defined as being adult". The historical British use of the term Adult Education, was to define the educational enterprise in terms of its purposes, generally of a "liberal" or in more fashionable terms "holistic" character, though it still was confined to those individuals generally regarded as adults. it appears to me that increasingly in the present time, Adult Education, is being used in this way, an educational enterprise defined in terms of its purposes or objectives, rather than of its population or participants. I find this use misleading, and limiting, since it is less and less descriptive and more and more ideological. One cannot object to the application of various ideologies to the education of adults, though one can quarrel with them, but it is important for reasons of scope and extensiveness, not to confuse the two meanings. In general I subscribe to the UNESCO definition, of any and all educational enterprises that includes those generally considered as adults by the society or analyst in question. This allows, one for example, to include the increasing number of adults who are taking part in "formal education" generally, originally designed for children and youth.

There are many "systems" of adult education, depending, of course, on how the term system is defined. For example, there is the so-called "formal" system, originally designed for the young, which now includes increasingly numbers of adults, and, on the surface, at least, performs in society the same function for them as it does for the young. There is the industrial system, including education provided by the labour organizations, which operates, for the most part independently of the formal system, but in different countries, has differing degrees of cross over-minimal in Japan, extensive in North America. There is the voluntary system, where enormous amount of adult learning, and some adult teaching takes place, mostly of a nature not supported by the labour market. There are anothers, the criminal system for example, the military, and so on. Relations between them vary – for example it seems apparent that MBA's are valuable in American Mafia families.

There is quite another way of responding to, or at least of interpreting your question, My initial reply has been in response to what the term, adult education, means. An alternative response could of how I understand all of the varied activities which are grouped under the term, in varying ways. In this case my reply would be that the last half of the last century, and the first half of this one were devoted to mobilizing the learning capacities of the young on an almost universal scale. No other development so directly parallels the growth of the nation state, except the military – and that preceded it. The second half of this century has been devoted to mobilizing the learning capacities of adults, in some cases by extending existing organizational forms – schools, universities, colleges etc, and in some cases, creating new ones – factory schools etc. We have not yet understood the consequences of doing that, politically or economically. One could observe that the fall of the Marxist governments in eastern Europe could be attributed almost directly to the failure in understanding how to manage adult learning. That is, for me at least, what is challenging and exiting about the present period. Since August 1945 it has been clear that any existing generation of adults, acting on what they know and feel, and more importantly on what they are learning, can destroy the world. What the nuclear bomb precipitated, has been reinforced by our new concerns about the environment.

## 2.

I have never been a fan of andragogy, as pursued by Malcolm Knowles, despite the services performed by his work in attracting attention to the education of adults. Superficially, one could complain that Malcolm collected all the "good" positive constructive activities and called them andragogy, while relegating all the less pleasant, more authoritarian notions to pedagogy. The problem lies with the great difficulty of distinguishing in any theoretically satisfactory way between the practices of adult education and other forms. You can gather up a lot of activity - the military, folksschools, people's universities etc., forms that generally exclude the young (how young) and try to distinguish between them and other more familiar devices. Or you can make an arbitrary distinction between members of the population in terms of who is an adult, and who is not. A glance at the social practices of most countries reveals no uniformity in that matter among them – age of marriage, age of military service, age of voting etc – and continuous change over the past fifty years within societies. Even UNESCO was too wise to get into the mess, and retreated to the phrase, "those generally considered to be adult". We know, that after puberty, for example differences in ability, maturity(?), etc. differ more widely within age groups than between them. They also differ widely between genders. Despite its universal use by bureaucracies, we know that age is about as cruel a means of regulating human beings as can be imagined. Why on earth would we want to base an educational theory on that distinction. Examined closely one finds that the basic difference in Knowle's work and the child and youth-centred theories is the matter of voluntary participation. Most "pedagogy" is drawn from experience with "involuntary" learners, most andragogy from "voluntary" ones. When I observed any of my four children, and their classmates, it appeared to me, that when they were choosing what they wished to do, even in school, they exhibited all the characteristics Knowles attributes to adults. Certainly they brought less experience, and less knowledge of possible outcomes, but they had chosen on the basis of what they knew, and behaved accordingly, including withdrawing when their objectives were neglected or abandoned. The difference then seems to me to be one of degree, not in kind, and not a basis for theoretical distinction.

Indeed, I would argue, that to a significant degree, the distinction is dangerous and harmful. First because it force false distinctions between who is adult and who is not, a very great problem in all of our legal systems, which we should not import, and it blinds us to the degree of voluntariness that adults experience in their educational endeavours. We are, for example, evolving programs and structures of adult instruction in which voluntary commitment is minimal. The adult diabetic did not chose to contract diabetes, and frequently does not wish to learn how to manage his or her disease, until the mortal consequences of not doing so become clear. Professionals who have violated the rules of their profession are more and more frequently being sent to "corrective" adult education. The degree of voluntary participation there, as in a great deal of mandatory continuing professional eduction does not lend itself to pure or even diluted andragogy.

As you can see I believe the distinction is without much foundation, and indeed, harmful. What is necessary is to return to the more fundamental study of learning in order to create adequate theories of instruction.

3.
I think my previous replies indicate an affirmative answer.

One simple reply to why, is the simply scope. The education of adults has been subject to the same demands for universalization that dominated, and still dominates the education of the young. In fact, despite the commitment of world agencies (World Bank, UNESCO etc, 1990) and of all governments of all countries to universal inclusion of children in formal education, expenditures on the education of adults have by and large outstripped those for children and the young. In fact, we are treating the education of children, in the third world as a remedial problem, much as we treated the education of adults fifty years ago. My book Beyond Education; New Perspectives on Societies' Management of Learning is both a symbol of that development as well as an attempt to respond to it. The concept of continuing education, education permanente, struggles to emerge as a means of coping effectively with the role of formal education. In this case it is seen as a system of formal instruction, with the power to certify achievement, defined by levels of achievement, not by the age of participants, open at any point to any age, and which can be entered, left, and re-entered, at any appropriate time, by any citizen, of any age. Systems like that are evolving, but generally surreptitiously, since we don't really know how they should be financed, and government are scared to death. The current literacy movement in the industrial world is much less interested in literacy than it is bringing into the system of continuing education those adults, who normally left formal school early as children and youth, who have been outside the systems of adult education in the past fifty years. Societies are beginning to understand that you can't have half the society engaged in learning, and half not. More important, you can't sustain a society in which large numbers are learning things that oppose or contradict what the other half are learning. The Shah of Iran understood that too late, and so did the eastern European governments prior to the late nineteen eighties. We also have to understand the relationships between what is being learned by adults and children alike outside formal instruction, and what is being taught within them. The current great movements in the world, women, environment, native rights etc. are good example of the problems in this category. Frankly, as you can tell, my response has been to turn to understanding learning more profoundly, on the grounds that learning is to education, what physics is to engineering.

4.

I apologize for repeating the statement that since 1945 we have not had much choice in our necessary commitment to adult education – in any society, but particularly in that respect, to industrial societies with access to nuclear power. Since the origins of the "environmental movement", the necessity has been extended to all, in varying degrees. Any existing generation of adults, however they may be organized, in states, religions, economic organizations etc, can do irreparable damage to the world. What they know or don't know, more importantly what they are learning or not learning, has become a matter of universal survival. The problems cannot be solved by exclusive emphasis on the learning capacities of the young. That's the responsibility, the response is another matter. Educational levers are for the most part in the hands of states – their most crucial levers – and contested over by a great variety of interests. What is most prominent is the economic concerns of governments, and their recognition of the potential of adult learning. Whether the instruments and attitudes created for those purposes can be transformed into instruments for social justice, equity, the environment etc, is the principal issue facing adult education – and only barely recognized. My belief in learning as the liberating experience persuades me that, failing a major accident, the transformation can and will take place. The more people learning things, things that contribute to other people's learning – which in the long run rules out the military – then the better the world will be. But we have a long way to go in understanding the difference between learning and teaching, and in transforming our institutions so they become genuinely supportive of the former, and not various disguises of the latter.

5.

Adult learning is by definition a matter of individual interest, it cannot be otherwise. Adult education of the education of adults is by definition a social enterprise, and therefore is always a function and responsibility of some collective entity. That's my personal view. It would take much to long to outline the official policy of Canada, complicated as it is by differing jurisdictions and the like. In short, we are committed to the universal schooling of children, up to sixteen years, devoted to some mix of democratic and economic skill achievement; we exhibit a growing commitment to adults, but in totally unorganized ways, mostly dominated by economic, and in this case of this immigrant society, citizenship concerns. We seem to be drawing back from increased access for the young to post-secondary education, and increasing the support for training – which means less personal development for those included. In short we don't have a clear policy for adult education, though the federal government has recently announced a new commitment to "learning". Unfortunately I suspect that that is mostly comouflage, and what they really mean is specific forms of teaching.

6.

My personal goal is to understand what adult education, the education of adults, really means in terms of the political, economic, cultural, and spiritual, aspects of our societies. For that reason I have turned to a consideration of learning, particularly the social and political aspects, since the individual aspects tend to be taken care of, modestly by psychologists, and the cultural aspects, unconsciously for the most part by anthropologists. There are theories emerging in other areas, such as immunology in biology and medicine which present interesting models for learning. I am sure it has occurred to you and your colleagues that AIDS is, tragically enough, the characteristic disease for the so-called "information age", because it essentially destroys the body's capacity for learning how to cope with strange invaders. Strangers are always in danger, in the learning perspective, but not when AIDS has taken over. I am aware that the word "learning" presents some difficulties in translation – there does not appear to be a word quite like it in many other languages, particularly French. Interesting that French have so many terms for teaching, and none for learning in the inclusive sense of English. I am slowly developing a glossary of words for learning in other languages, which is proving to be quite interesting. I would welcome your advice and assistance. My book has been the first shot at promoting the concept of the "learning perspective" as a basis for analyzing our societies, and I am trying to develop it further. I am also trying to articulate the evolution of a social theory of adult education, based on the ethical characteristics of learning. I firmly believe that as academics we cannot afford to assume that we are the same or play the same role as all other academics. To me that's a serious betrayal of our fundamental trusteeship of learning, which after all underlies, in fact makes possible all of other activities of universities and all teaching agencies.

# COLIN TITMUS

## Great Britain

1.

I understand the term adult education, to denote both processes and an institution. The processes are defined in the UNESCO Recommendation on the Development of Adult Education, but to that definition I would add purposive self-education. As an institution, which is what we mean when we talk about German adult education, Swedish adult education, or Italian adult education. It consists of all those organisations, structures and administrative arrangements, which have as their entire or partial purpose to make possible and promote the processes.

I do not believe it would be helpful to specify the areas it comprises. Such a list could only be selective and might give the impression that what has not been named is to be excluded. The Unesco Definition makes it clear that its potential range is almost infinite.

It is certainly not uniform and there is considerable doubt whether in any society it constitutes a system. Many activities which would be included in adult education as defined by Unesco are not perceived by those participating in them, either as educators or learners, to be adult education. It is so highly fragmented that the interactions between some parts of it are hardly greater than those minimum ones which take place in a society between any social phenomenon and other. I am less and less convinced that it is useful to employ the term, 'adult education', as an umbrella term for all these parts, or to treat them as though they composed an entity.

2.

It is clearly **possible** to speak of a special philosophy and theory of adult education, since people do. The question is whether a sufficiently convincing argument can be made for so doing. The enunciation of a philosophy and a theory of education specific to children and youth, which therefore excludes education not comprised within those categories, has compelled us to seek a philosophical and theoretical framework, or a number of frameworks, within which to set education existing outside childhood and youth education. Under the Unesco definition post-child-hood education is placed under the umbrella term, adult education. I believe that there are two major objections to a distinct philosophy and theory of that pheno-menon. Firstly, many, if not most, of the characteristics held to be specific to childhood education or adult education are not specific to a particular age range, as the theories posit. Secondly, so many disparate activities are comprehended by that term, adult education, that, in my view, although a single philosophy and a single theory may be, and has been, proposed, in order to be applied comprehensively, whether in one society, one region of the globe, or throughout the world, they must be so general that they can be of little value as a guide to behavior.

Nevertheless the distinction between childhood/youth education and adult education persists in practice in my own country, as in others. The organizational links of the former with some manifestations of the latter are tenuous, even non-existent, but close with others. Where they do exist, they are the result of reaction to circumstances rather than the result of a coherent policy. I am not conscious of any serious rivalry between the two in the United Kingdom, the emphasis is so much on initial education.

Autonomy is not a word I would use to describe the actual or desirable position of adult education, or its theory (theories). It is indisputable that many elements of its current practice are distinct from that of childhood/youth education. The reasons advanced to justify this seem principally to be:

1) Through an individual's life there is continuing change of those elements of physiology relevant to learning a change which is greater in childhood than in adult life.
2) A learner brings to an educational situation a body of experience which increases through time. In many such situations, although not all, that experience is highly relevant. It may be either positive (verbal skills frequently increase with age) or negative (mental set frequently hinders learning).
3) No single theory of learning appears to explain the way people all learn, or to work in all situations. I incline increasingly to the view that learning skill in large part consists in selecting and employing an appropriate response to the learning task which confronts one. The ability to develop this discrimination may be innate, but discrimination is developed through experience.
4) Childhood education, as currently practised, is primarily a general, non-specific experience of learning, in the nature of which the participants have no choice, designed to prepare people for a wide range of possible demands, which cannot be precisely foreseen and the gratification of which is deferred. Adults, on the whole, enter education voluntarily, choose what they wish to learn, do so to meet specific and limited needs and seek immediate gratification.
5) Adults have responsibilities and rights not open to children, play roles and fulfil functions that children do not.

Except for the physiological element, in all of the above experience is the determining factor. Although older people, as a general rule, have acquired more of it than younger ones, they acquire it at such different rates and learn to apply it to such varying extents that to associate certain levels or kinds of experience with specific ages and to plan education on that basis is unsound. I believe that education should be perceived and organized as a lifelong process. Separate theories of childhood/youth education and adult education are a hindrance to this perception.

3.

Since I do not believe there is one philosophy, one coherent body of practice, or a generally accepted set of concepts, I cannot answer the question as put. The prevailing philosophies and practices have not changed fundamentally in my own country, nor have they anywhere in Western Europe. I find it difficult to identify any which could not be found in the past. The differences are ones of emphasis. My views on education as a lifelong process imply, I suppose, that I believe a fundamental rethink of both philosophy and practice should take place (What was done in the 60s and 70s about lifelong education was only a start). This is required primarily because the separation of childhood/youth and adult education, although it corresponded to the facts of practice, has always been misguided in principle. This error has become more apparent today for the reasons commonly put forward – rapid obsolescence of knowledge, need for a high level of education in all citizens, perception of their right to have it, recognition that because of changes in social role and context people need different knowledge and skills at different times. The functions of adult school and out-of-school education or formal and non-formal education should be complementary. Those appropriate to each kind of education will vary according to the social context in which they operate and the specific learning purposes required in those contexts.

4.

In my own country adult education still has a marginal place. For the majority of pupils childhood and youth education are not organized on the assumption that pupils will participate in educational experiences later in life, but as if they will constitute the only systematic, purposive learning they will ever undertake (planners and teachers are correct in this, but it is perhaps a self-fulfilling prophecy). There is little liaison between schooling and subsequent education, except for the minority who enter higher education. The situation is changing for the better, but only slowly, not least because there is unadequate encouragement to participate in education after the end of initial education. State support and employer commitment are both insufficient. The United Kingdom is probably less advanced in this than a number of other first World states, but far ahead, of course, of Third World states. Nevertheless, it is probably true to say that post-initial or continuing education (either of these terms is preferable to 'adult education', which has to many limiting historical and age connotations) is given insufficient importance in most states.

Given that I see education as a lifelong process, I believe education in adult life should be an integral part of it, as important as initial education.

5.
Personally I do not believe it is helpful to put the question in terms of such broad principle. At some times, under some circumstance and to some degree all individuals have a personal interest to engage in it, it is a responsibility of enterprises, organizations, communities and the state. The comparative interest or responsibility of each one of these varies with the kind of adult education and the situation in which it occurs. It varies also from individual to individual, from employer to employer. It is possible, for example, to envisage forms and purposes for which neither state, community, employer, nor organization need feel any responsibility, except that they should not hinder individuals form undertaking such education if they wish. Not all individuals have or should have an interest in the same amount of the same kind of adult education.

The official policy of the present government of my country, which is formed by the conservative party, and would change if that party were defeated at an election, derives from its general philosophy that that market forces should rule. In its extreme form and in ideal circumstances, the function of government should be restricted to ensuring law and order in order to allow the free play of the market. It believes that adult education is a good, but that those who benefit from adult education should pay for it. Although it believes that there are certain kinds of adult education which are of value to the whole society, its reluctance to engage in public expenditure and its belief that government should intervene as little as possible cause it to be ungenerous in financial support, but loud in exhortation. Its main concern is with vocationally oriented adult education, of which it sees employers and employees as the beneficiaries. It therefore considers that they should pay for it. Employers do not share this view, do not undertake enough training, but the government is unwilling to impose any measures of coercion on the grounds that this would be an unwarranted interference with the market. Its perception of national economic need causes it, however, to give some financial aid to encourage initiatives in vocational education, but not to pay the operational costs. Political self-interest and social forces also cause it to depart somewhat from its principles, so that it promotes and subsidises for example, education for ethnic minorities, those in need of basic education and the unemployed – and even non-vocational, leisure time education, although to a declining extent. There is therefore no coherent policy.

6.
I am only able to specify the goal that I find the most worthwhile for me to pursue. That has to a large extent been determined by circumstances, my interests and my aptitudes. It is to understand the phenomenon of post-initial education, in all its forms and contexts (particularly cultural, political and geographical ones), to stimulate that understanding in others, in order to improve the work of both educators and learners. To realize it for nearly thirty years I have engaged continuously in the comparative

study of adult education, have written about it, have encouraged and assisted others to do the same, and for over twenty years have taken part in the education of adult educators.

## JANUSZ TYMOWSKI

### Poland

1.
Until recently adult education had been understood as a system of education that would enable adult people to complete the compulsory or post-compulsory education, they had failed to during their regular-initial schooling (especially in cases they meed a certificate).

Today the term includes all forms of education of an individual who had completed initial education and feel the need for additional education or training (to improve or deepen knowledge on individual areas) or to acquire higher degree of qualification proficiency.

2.
There is a crucial difference between the pedagogics for children and the pedagogics for adults. Children accept teacher's word as the absolute truth which could not be questionable. Adults are learners with their own views of life, experiences, mastering definite spheres of work and life better than teachers do. Sometimes the knowledge acquired in the past is bad or even wrong, needing certain corrections. The focal point of learner-teacher communication in this case is the exchange of views.

3.
In the past adult education has been practiced only sporadically. Today the extent of contents and information treated in adult education is so large (also as the concequence of social changes) that adult education is an integral part of the system of continuing, life-long orientation (from basic education to old ages).

4.
As it is evident from the previous answers continuing education had to be paid great attention to.

5.
Adult education is very important:

- for an individual; it gives him/her the possibility of better life and enable him/her to broaden the interests;

- for enterprises; it gives them the possibility to accept the demanding work plans and to master new products and services;

– for the society; it helps society to solve problems and fastens the way towards self-organization and higher level of democracy.

This concept had been accepted as a theoretical orientation but it has not been so far followed by an efficient implementation into practice.

**6.**

Both goals - the heightening of the level of professional education and the broadening of knowledge in general are of equal importance; nevertheless this orientation has not yet been acknowledged by experts speaking in favour of the concept of continuing education.

I have been engaged in adult education for years; as a factory director I stimulated adult education of the staff.

As a politician I have been the president of the Board of Education and Training within the Union of Engineers Association, where I led the commission of higher technical schools for many years.

# BJARNE WAHLGREN

## Denmark

1.
In Denmark, we have a broad and a narrow definition of adult education.

The broad definition covers all education given to people aged 18 years old or more.

The narrow – and the most used – definition is that adult education is education given to adults who return to education after having left the educational system on their first graduation (no matter what level this graduation is at). Usually adult education does not include higher education (university level) in this use of the concept.

Adult education does not exist as a uniform system. It comprises public enlightenment, general qualification and vocational training as the three main branches. Each of the branches has its own schools, teachers, buildings and legislation.

2.
There are many differences between adult education and the education of youngsters and children.

The main differences lie in the fact that adults and youngsters have different qualifications:

– Adults have greater and broader experiences than youngsters related to occupation, politics and family roles.

– Adults have different social relations than children, which is of great importance in education.

– Adults have more fixed expectations of themselves and therefore they often confront the educational process with a defence mechanism.

– Adults are usually more interested in making immediate use of what they have learned. They demand "useful" knowledge in a sense.

– Usually adult education takes place in heterogeneous groups.

Adult education must be aware of the above-mentioned factors if it is to be a success. But on a more general level, there are no fundamental differences between adult educational theories or philosophies and those concerning the education of youngsters or children.

3.
No, not in my opinion – referring to what I have already said in point 2.

The most important thing is to know the contexts in which adult education is taken place. You must be aware of the institutions, objectives and other circumstances which characterize the adults as students, analyze this, and act upon it.

4.

Adult education has four goals, objectives or functions in our society:

– It must support democracy by maintaining a high level of information in the society and provide possibilities to discuss important social and political topics.

– It must provide qualifications – general as well as more specific.

– It must redistribute goods, that is knowledge and skills.

It must provide adults with opportunities to continue their personal development.

I think that these objectives are also of great importance on a global scale. Since the middle of the last century, adult education and public enlightenment have played an important part in both developing and stabilizing democracy in Denmark. In the 1990s, the importance of adult education has increased – especially in connection with education for the labour market.

5.

In Denmark we have a strong, long-standing tradition of personal freedom. This holds for adult education as well. It is primarily a matter of personal choice if you want to join adult education.

But you will also see trends towards more organized and institutionalized adult education. Examples of this are training for the long-term unemployed, training of shop stewards in trade unions, and in-service training of employed people.

6.

I think that discussion of objectives or goals depends on what context you are in, and of course which country.

My personal view is that the most important trend in Danish adult education is developing an adult educational system which, while being clearer, more coherent and simpler to understand, coherent, and easy to overlook for is still heterogeneous and complex, maintaining the best elements of the different parts of the system. The actual problem is how to develop adult education so that it integrates both general education and vocational training (for adults), while at the same time providing broad general qualifications and more specific job – related qualifications. To ensure that different branches of the system improve their cooperation is an important goal.

# SALLY WESTWOOD

## Great Britain

1.
Adult Education does not exist as a uniform system within nation-states or across them. My own working definition of adult education is as a cultural field within which cultural workers develop the field and also reproduce knowledge and traditions. Adult Education is, therefore, a broad field of intellectual and practical pursuits concerned with learning opportunities and cultural engagement.

2.
Contrary to many adult educators I do not see a specific "andragogics" for adult education. I believe that the best educational practices are relevant to both children and adults and that the key is the respect and value afforded a learner. For me, therefore, adult education is only "relatively autonomous" not autonomous.

3.
In Britain the context of adult education has changed with the processes of restructuring within the economy and society. Adult Education, or one part of it, was always tied to the fortunes of the labour movement and stressed citizenship and working class struggles. This link has become more tenuous as the labour movement has become more fractured. State intervention has sought, on the other hand, to promote a vocational orientation and to demote liberal adult education. In this context, therefore, adult educators are once again examining their purposes and practices.

4.
Adult Education is a vital past of a living democracy and it is important that it thrives nationally and globally.

5.
Adult Education in Britain has brought together State Support with voluntary initiatives. Latterly, the State has intervened more forcefully to disrupt these patterns and to place vocationalism more firmly at the centre of adult education. In addition, private companies provide more adult education. Alongside indivi-duals continue to take personal responsibility for learning shown clearly by the success of the Open University in the UK.

6.
Adult Education as an emancipatory practice. It underpins all my adult education work from professional training to women's studies.

## W.M.K. WIJETUNGA

**Sri Lanka**

1.

Adult education should mean education that provides total education for adults, 'total' in the sense of including all forms of learning, training, and attitude development which would lead to the development of the complete personality of an adult.

Adult education should be a continuum; it should be a liberating force, one that enables an adult to achieve the highest level of human resource development within their own capacity. In Buddhist terms this would equate to the "Bodhisatva" ideal.

In an absolute sense adult education should aim at the above, but the process of achieving it will be diverse, according to different circumstances of the adults.

2.

The basic difference between the education of adults and the education of children/youth, is the difference in methodology, with the former stressing "learning" and the latter more concerned with "education". The former should be "nonformal" while the latter tends to be "formal".

Since all education is for human beings, the "philosophy of education" will be the same. While there will be a difference in the theory and practice of formal and nonformal education. This however would not preclude one complementing the other.

3.

Contemporary adult education will reflect the contemporary world, and the needs, resources and aspirations of the contemporary population. There is a limit to "education" within a time-bound and syllabus and assessment-oriented formal educational system, even if there is universal primary and secondary schooling. The expansion of knowledge and skills tends to outstrip adjustments within formal education, leaving a large gap to be filled by adult/nonformal "education". Under these circumstances "learning" will have to take place at all times, in all places, and trough a multitude of increasingly innovative strategies and resources.

In an ultimate sense, it is inevitable that as far as knowledge and power go, with whatever shifts, there will still be two dominant classes of "Brahmins", and "Ksatriyas"(rulers). Education will only be able to achieve very marginal and insignificant results as a "leveller".

4.
Adult education, both nationally and globally, should have a parity of place, of resources, and of commitment, with formal education. Access to effective, relevant and quality adult education should be an inalienable and universal right to all adults.

5.
The provision of good adult education, through access, resource allocation and innovation is the responsibility of the state in partnership with the community, with groups and organizations. Learning however should be the choice of individuals.

6.
"Total education" remains our collective goal, and the provision of access and opportunities, within the constraints of our organizational resources, is our strategy.

# MAKOTO YAMAGUCHI

## Japan

1.

I understand adult education (andragogy) to be education or learning at the adult stage of the lifelong learning process, as opposed to education for young people (pedagogy) and education for aged people.

The definition of adult education is indicated in the recommendations on the development of adult education adopted by the 19th Unesco General Conference in Nairobi in 1976, which reads as follows:

"the term "adult education" denotes the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes on their attitudes or behavior in the two fold perspective of full personal development and participation in a balanced and independent social, economic and cultural development."

Activities of adult education are carried out in diverse ways on the basis of people's voluntary and spontaneous desire for learning.

Modern society is defined in terms of a "highly information – intensive society", an "internationalized society" and an "aging society". In this context, every citizen is keenly urged to live an enriched life, aiming to develop his or her personality to the full and striving to achieve self-fulfilment.

2.

What is your view on the relationship between adult education and education for children and youth?

The education and learning process in which children, young people and adults of all ages are involved in the course of their lives, in whatever form, should be considered as a whole (recomendation adopted by the General Conferrence in 1976).

In Japan, education or learning for young people has been considered as school education or formal education, and out-of-school education is included in social education emphasised on merely in terms of group activities and group learning. Now, is should be considered in broader terms.

From september this year, a five-day schooling system (saturday and sunday are holiday) will operate in Japan (covering), all activities which are conducted to enhance educationally peoples' learning activities carried out on all occassions and at all places in their lives, homes, schools and communities.

Adult education and education for young people, should sometimes have joint programmes of various kinds of events across the generations, such as consiouness-raising of lifelong learning, like equality of boys and girls or men and women, international understanding and so on. It is necessary to help enrich family education and to help young people increase their rich experiences and participation in community life.

3.
Yes.

3.1. In the modern world, many people are moving across borders for political or economic reasons, as a refugee or a migrant worker.

The host countries became multiracial and multicultural societies. Adult education should adapt to this phenomenon. The philosophy will be to secure the rights to education or learning for these people. Practice will provide the opportunity to learn a second language, vocational training, civic training and international understanding of culture based on interculturalism.

3.2. With the progress of the globalization of the world, adult education must maxim practice consiousness-raising of the "think globally act locally" based on humanism, wealth sharing and the common future of mankind.

3.3. As a learning method, participatory research will be useful and practical for adult education to participate in the democratic process of social change.

4.
The place of adult education shoud be defined with a view to activities and adult education should contribute to:

4.1. enabling individuals to become active participants in the process of social change that will lead to a sustainable development and peaceful society.

4.2. promoting overall development of the vocational capabilities of workers throughout their working life. The Government will help reduce their working hours and foster the system of payed leave of absence for educational and training purpopses.

4.3. rectification of the main inequalities based on age, sex, social status and race.

5.
According to the survey "Learning consiousness of adults" conducted in August 1991 (National Institute for Educational Research, over 20 years old, sample size 7200) for

Japanese, the most popular topic of learning is hobbies such as Haiku (Japanese traditional short poem), handicrafts and drawings; second is sports and recreation activities; and the third was primary health care. Next come computing, the liberal arts (history, science and arts) and foreign languages. By sex, women much more frequently study hobbies and home-oriented courses. Many Japanese people wish to learn about systematic learning for carrer and professional formation, while others strongly desire to learn for "full-fillment of daily life". As a result to this survey, Japanese adult education should pay much more attention to people's need of learning for self-fulfilment.

In October 1987, the Ministry of Education, Science and Culture published "Policy guideline for implimenting educational reform towards 21 century". The most fundamental ideas are: firstly, to implement the transition to a life-long learning system; secondly, to develop educational programmes in which emphasis will be placed on individuality; and thirdly, to make the education system cope with such modern-day changes as internalization and computerization.

In Japan, private culture centers run by the education and culture industry are highly developed. [Those industry if a side business of news press, broadcasting, department store and railways for the porpose of profit-making providing opportunities of tremendous variety of courses, in level and subject. Contemporary age is to be able to sell culture and education.]

6.

1. Literacy for all by the year 2000.
2. Equality of educational opportunities
   - the right to receive education
3. Life-long learning and participation in social change
   - highly information-intensive society, multicultural society,
4. Self-fulfilment in daily life

   Every citizen wants to live an enriched life. Learning and
   the development of his or her personality and abilities will lead to
   self-fulfilment.
5. Rectification of the main inequalities based on age, sex, social position and race.

# FRANK YOUNGMAN

## Botswana

### 1.

I take a very broad view of the term adult education to embrace all forms of organized learning which adults engage in. I distinguish between education and learning per se by regarding education as an activity which in some way systematizes the individual's psychological processes of learning. For me, "adult education" denotes the organizational arrangements in society to provide people at any stage in their adult lives with opportunities for learning. The term "adult education" does not in itself specify anything about levels or methods or settings but derives its definition from the nature of its participants, who are those regarded as adults by the society in which they live.

I do not believe that adult education exists as a "system" in operational terms because of the vast diversity of bodies which offer learning opportunities to adults. This multiplicity of bodies lacks the overall cohesion that would constitute a "system" and indeed in practice many of the bodies involved operate outside any self-definition as adult education agencies. I think that adult education many areas but I usually identify three main categories:

a) Adult Basic Education, which covers literacy/numeracy and school equivalency to the minimum level universally offered in a given society.

b) Work-related Programmes, which cover any learning related to productive life and range from rural development extension programmes to professional continuing education.

c) Adult education for personal and Social Development, which covers programmes of learning in which individuals participate for the sake of personal growth or for enhancing their contribution to their communities and the wider society, such as cultural activities, leisure courses, community development programmes, and political education.

To a large extent "adult education" as a term is an analytic construct that gives intellectual coherence at the level of "deep structure" to a range of activities which are superficially unconnected and which are often perceived by their practitioners as unrelated. Literacy workers, industrial training officers and community activists seldom consider the commonalities in their work of helping adults to develop particular skills, knowledge and attitudes. However I believe strongly that the commonalities do exist and that "adult education" has validity not only as a field of study but also as a field of practice.

2.

In my view, the philosophy and theory of adult education constitute a subcategory of the general theory of education. My position remains as I stated in 1986 in my book ADULT EDUCATION AND SOCIALIST PEDAGOGY (London: Croom Helm, p.2):

"... adult education must be regarded sociologically and politically as part of the single social institution that is education. This is not to deny that there are important differences between the education of adults and the education of children. For example, the education of adults is seldom compulsory, usually part-time, and frequently occurs in contexts which respond to particular interests. Also the social position of adults is different, for instance in their personal auto-nomy and their experience of work. But these differences are subsumed within the wider social institution that also involves children and which has other age-related differentiations, such as Kindergarten education. Consideration of adult education has to take into account that it is part of the organised processes in society which systematically shape consciousness, develop knowledge, impart skills and form attitudes."

In BOTSWANA, the two are complementary. For example, the University of Botswana's Faculty of education includes within its organizational structure departments specializing in primary, secondary, higher and nursing educating as well as adult education. Also, the NATIONAL POLICY ON EDUCATION (Gaborone: republic of BOTSWANA, 1977, p.11) states "there should not be a sharp dividing line between study in-school and continuing learning out of school. Both should be considered part of the same effort". Furthermore, the National Literacy Pro-gramme which is primarily for adults is also seen as a means of achieving universal primary education in that children can get their basic education in literacy groups if they live in communities without primary schools. Thus I believe it is desirable for the study of the specifics of adult education to take place within the context of the general field of education and for the practice of adult education to be complementary to that of children and youths.

3.

In terms of the very broad definition of adult education that I gave in Section 1, I do not think that there is a need for redefining basic concepts. For me the most important changes in the contemporary period are those in the political and economic context of adult education, such as information technology, the collapse of state socialism in the USSR, spreading multi-partysm in Africa, structural adjustment programmes in the Third World and new social priorities such as the environment and peace.

Adult educators need access to new theoretical frameworks for explaining the current situation at the international, regional and national levels and to consider the implications for their practice.

4.

I believe that adult education should have a significant place in society as a normal and integral part of society's educational arrangements for its citizens. Its fundamental significance derives from two important premises:

a) There is need in all societies for "second chance" education for adults who did not for a variety of reasons complete successfully (i.e. in terms of learning acquisition and not mere attendance) the basic cycle of school education which constitutes the minimum universally provided in any given society. I regard access to this minimum level of learning acquisition as a fundamental right for all (in the spirit of the World Declaration on Education for All, Jomtien, 1990).

b) There is a need in all societies for everyone to have the possibility of continuing to develop their knowledge, skills and attitudes throughout their lives in relation to their changing circumstances. The increased rate of economic, technological, political and cultural change characteristic of the late twentieth century makes the provision of such learning opportunities imperative for the development of both individuals and the wider society.

Therefore at the prescriptive level I believe that nationally and internationally adult education should have a very significant place in society. Although in terms of national policies this significance has seldom been achieved, I think that if an embracive definition of adult education is used (such as in Section 1 above) then one can perceive in practice more and more importance being given to adult education in both the industrialized and underdeveloped countries.

5.

In my view participation in adult education ultimately depends on the interests, motivations and needs of the individual. Any move towards compulsory or mandatory adult education is unacceptable to me as it undermines the concept of personal autonomy and responsibility which is part of definition of adulthood. However, I see no problem in organizations setting levels of related learning performance as criteria for adults to engage in certain activities, such as eligibility to work in a particular job or to legally drive a car. But in order to meet the variety of individual interests and needs a wide range of opportunities for organized learning must be provided. This should be the responsibility of the state, enterprises and the organizations of civil society. I believe that the state has a central role to play because the (democratized) state should guarantee collective and individual rights against those forces in society which would seek to deny them, so that adult education should be conceived as an entitlement which the state should make accessible to all citizens. (This need not be by direct provision but could, for example, take the form of support to autonomous groups, as in Sweden). However, it is an entitlement which will always have to be struggled for. Similarly, enterprises have the social responsibility of providing relevant learning opportunities for their workers but this too will require collective action to achieve. Finally, there should be no legal-political constraints (consistent with the rights of others) on citizens taking initiatives to organize their own learning programmes.

In BOTSWANA, the Government's NATIONAL POLICY ON EDUCATION (Gaborone: Republic of BOTSWANA, 1977) enunciated in 1977 aims to facilitate the provision of adult education by a variety of agencies: "Government will give high priority to developing opportunities for people to learn out of school... The final goal is a variety of courses and programmes such that any Botswana can add to his or her knowledge and skills through some type of non-formal learning opportunity. This should apply regardless of a person's previous education." In practice, the state is the main provider of adult education, with some provision by larger enterprises and a negligible non-governmental sector (which reflects the weakness of civil society at this stage in the country's development).

6.

The significance of adult education for me is that it is an activity which has the potential to enable people to develop their knowledge, skills and attitudes in ways which can empower them to work for more just, equal and democratic societies. I am fully aware that the majority of adult education activities do not contribute in this way and in fact serve to reproduce unjust, unequal and undemocratic social orders. However, the goal of adult education for social transformation is the one which I find most worthwhile to pursue and provides the rationale for my work in this field.

In order to purse this goal my professional work has focused on two areas:

a) I have sought through study and research to produce a body of writing on the "political economy of adult education" which attempts to uncover the role of adult education in social reproduction and to propose its potential for promoting counter-hegemony and social change.

b) I have used my involvement in the training of adult educators to enter into dialogue with practitioners and policy-makers on the political-ideological basis of adult education and to engage them in analysis and self-reflection on the purposes and outcomes of their work i relation to the social order.

In other words, for me adult education is not an end in itself but engages my commitment as a means to building a better society.

# Outstanding Experts on Adult Education
## A synthetic presentation of the main stands proceeding from the investigation

**Zoran Jelenc, Ana Krajnc, Metka Svetina**

### 0. Starting-points for Synthesis of Content

In the sphere of adult education there are currently numerous questions arising. Our investigation has deliberately restricted itself to a few of those which are presently felt to be the most significant for its overall definition.[1] Among the selected questions our interest has been focused on are two which we also place at the centre of the present exposition of the findings of the research we have carried out. These are:

1) Is adult education an integrated system?[2] and

2) Is it necessary that the concept (concepts) of adult education followed to date should be re-conceived?

Such a selection of the central issues of the present discourse will be clarified in this paper. Now we might enlarge upon these central questions by others that we set ourselves in the investigation.

The above two questions of course cannot be adequately answered unless we ask ourselves another question beforehand:

3) What is adult education, what does this concept really comprise and what precisely is the field of its activity?

To go on, if we speak of adult education, we shall immediately hit upon another kind of education, that is the education of children and the younth. A question logically following is:

4) Does adult education significantly differ from child/youth education; is there a significant difference between the two disciplines dealing with the educational fields referred to, these being pedagogy and andragogy (adult education)?

The opportunity for discussion with the world's most prominent experts in adult education should be used also for asking the following questions:

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[1] The questions and points of departure of the study are described in detail in chapter 2.

[2] The term "integrated" was chosen subsequently when we realized that "uniform" (the term we initially used) might be misunderstood. We discuss this in detail in the continuation.

5) What is the position of adult education within the society in which they live and in the broader world? and

6) Who are the basic entities responsible for the position of and opportunities for adult education?

These two questions are likewise closely related to the previous ones, as the understanding and the systemic position of adult education greatly depends upon the circumstances in which adult education is carried out.

The last question that we put is a kind of compliment to the authors participating.

Only the most significant experts have been chosen, those who certainly have something to say about their work. The question was:

7) In what way have you personally contributed most towards the development of adult education? Which guiding principle has directed you in this work?

## 1. Can Adult Education be conceived as an Integrated System?

In reply to this question in our investigation we received highly diverse answers – from stating that no uniform (integrated) system existed through answers conditionally permitting such a possibility to affirmative answers. Looking at the answers to the question in quantitative terms, there is a strongly prevailing opinion that adult education, as a uniform integrated system does not exist, there being only a few authors holding the viewpoint that adult education can be considered to be an uniform system.

Such an outcome is quite likely due to our mistake in rendering the question in English. Our original Slovene expression "enoten sistem" should not have been translated by the expression "uniform system" as it appeared in the English version; "enotnost" is a much milder expression than "uniformity"; it is meant to denote primarily that a phenomenon or a particular field may be treated as a self-contained whole; and in the case of a system, it denotes a field which with all its manifested variants makes up an integrated system. It is not necessary that the manifestations composing this system should be in agreement in the sense of uniformity; uniformity would suggest that systems are made up only of phenomena that are more or less a like and exhibit a minimum of difference among themselves in content, form, degree of organization, etc. A system may be composed also of phenomena highly different but interrelated by such common denominations as: their belonging to the same basic discipline, field of activity, or scientific discipline; the same mutual goals; the same target learner population; the same placement on the social scale, etc. We are accordingly concerned with uniformity at a highly generalized level (therefore the word "integrated" used in the present text is clearly more adequate), at a level permitting us to include in the system phenomena highly different in substance, form, degree or way of organization. Because of this we suggest the term integrated system rather than uniform system.

When, therefore, we are discussing the answers to the question of an integrated system, we shall be explaining them from two angles:

- from the wider one proceeding from the broadest determining lines for interlinking the similarities of phenomena within an integrated system; and
- from the narrower one where the state of integration is to be taken as being uniform; the basic starting point here is that the phenomena making up the system should be as alike as possible.

In our discussion both angles are vital for obtaining really differentiated answers to the basic question which we address ourselves to – the question about the state of adult education as an integrated system.

We believe that the development of adult education as a field of activity and its theoretical extension, the scientific discipline of adult education (andragogics)[3] is significantly dependent upon our attempts to try to answer the formulated question on whether it can be characterized as an independent and integrated system. In particular, we are seeking whether the whole phenomena can be encompassed by the common term "adult education".[4] In addition to purely theoretical or scholarly reasons for this – these being that this field or discipline, following the model of other expert fields and scientific disciplines, can be organized and treated as a field which as a whole has its specific characteristics and regularities by which it differs from other expert fields and scientific disciplines – we have also wholly practical reasons.

If we define the field as a system and determine what constitutes its systemic features, this will make it possible for us to establish its adequate place within the entire range of the systems needed in and significant for life as we are leading it in the world as a whole as well as in its individual segments, such as geographical, cultural, political, national, linguistic or other units right up to state and other socio-political social units. In this way the field is enriched by better starting points for determining its status and its developmental possibilities, both in a world perspective and as well from the angle of the needs felt in individual units, and particularly important; possibilities are being opened for a more co-ordinated directing of the development of the field, i.e. adult education, in these units.

Let us a look at the stand-points and the argumentation of the authors of the contributions to our investigation about whether adult education can be taken as an integrated system or not.

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[3] The term "andragogy" is used here conditionally as one of the terms that is used in practice, although it is not acceptable everywhere, particularly not in English speaking countries; we will discuss this term in detail later on and at that time also determine our usage.

[4] The term "adult education" is also not used uniformly throughout the study, however we shall now apply it to mean all kinds and forms of adult education, and we shall explain the notional distinctions later on.

### 1.1. Adult Education is not an Integrated System

Views opposed to the claim that adult education is an integrated system range from nikler ones – doubts and hesitations about the possibility that adult education should be an integrated system. Through more or less categorical statements that this is not possible, to views that adult education must not be an integrated system.

If one starts with the last of these arguments as the most extreme views, there are claims for two more significant supporting arguments:

a) One of the most significant characteristics of adult education is its variety and plurality, which applies both to the structure of the institutions and to the differences of choice (forms, approaches) as well as to the individual's freedom in the system (voluntary character, possibility of free options).

Adult education is made up of differences: of institutions; of goals, needs, and purposes; of fields of activity; of the subjects entering into it in one way or another; of those who use it (state, communities, family, the individual); of the ways it is organized and subsequently realized; of the ways in which it is administered and systemically regulated (competencies, centralized – decentralized organization, financing). Adult education is to be found in various sectors of society, so it is hard to assign an activity to a particular social sector. In this field we do not even have uniform concepts and philosophies dealing with it, and we also lack corresponding expressions by which to name it.

Variety and plurality should be maintained and even fostered in adult education, and not in any way hindered. Integration of the system might harm rather than foster the development of adult education, therefore such attempts ought to be rejected.

b) Adult education must preserve its independence from existing structures; it must, at any time, be open to current topical needs and interests motivating adults to learn and must take them into optimal account. Adult education is therefore a matter of free society and not for the state organization. If adult education subordinated itself to official structures it would become dependent on them. One of its fundamental missions is to attempt to change the rigidity of structures.

These are the two reasons which lead the authors to the strict demand that adult education must not be and also must not become an integrated system. Most of the authors, however, do not relate their stand-points to so strict a demand, but merely claim that such views speak against the integration of the system. To the above arguments against an integrated system, we can thus add the following:

c) Adult education as a field of activity is characterized by exceptionally dynamic growth and flexibility, with the result that it is very difficult to foresee its developmental course. Adult education is now at a stage of exuberant growth and not with many developments pending. If we were now to narrow it down into an integrated system, this would be more harmful than useful, as it would stifle its vitality and flexibility.

d) In adult education there are reflections of the historically determined differences, traditions and social context in which it is coming up.

### 1.2. Adult Education is an Integrated System

Although such a stand-point is represented in our investigation by a smaller number of authors, their substantiation of why they believe adult education to be an integrated system is no less well founded than the arguments of authors holding the opposite view. With this group again the views vary from less to more categorical.

Less categorical are those stand-points which at this moment, do not yet look upon adult education in practice as an integrated system but feel sure that it is developing into a system. In this respect the following main variants in their substantiation are found:

a) The system is not yet sufficiently developed: it is still in the process of formation, it still has empty spots; it is in sufficiently monolithic to be treated as an integrated system.

b) Adult education is not yet adequately understood; it appears to us only as a vision not yet found in practice and therefore not recognized in all its elements and dimensions. Therefore, adult education is not as yet in practice treated as a system.

Authors representing such views are optimistic. They see numerous concepts, various bases, common elements, organizational nuclei (e.g. common population – adults as participant in education, similar forms and kinds of activities everywhere, professional associations representing and organizing this kind of activity, everywhere similar human need, and similar development of man's potential). These authors make positive suggestions on how to better arrange the field into a system: to find common language and speed up communication; to work out a common platform for talks, co-operation and planning, coordination and integration.

The next group is composed of authors who already see adult education as a system irrespective of the gaps and shortcoming that still persist. The substantiation by these authors is in particular:

c) Adult education must be understood as an integrated system with big differences; it is a system of pluralistic organization both in its institutional-didactic as well as in its ideological-political dimensions; in adult education there exist great differences in priorities and scope in different parts of the world; it has its organic subsystems which are highly different (e.g. education according to academic disciplines in colleges and universities and popular education; general and professional education).

d) Adult education includes all kinds of education world-wide; everywhere we find similar forms, kinds and patterns which can reach beyond national and international borders;

e) Adult education is as a term an analytical construct providing intellectual coherence at a deeper level to activities which, at the surface, appear unrelated or are in practice at least taken as such.

These authors also offer suggestions for consolidating the integrated system, to the degree that it should become common throughout the world; they state that at present we are thinking of integration in adult education largely in the context of certain cultural, economic, and social units (such as identificational groupings according to class, sex, ethnic provenance, language, religion and others). To achieve a higher systemic integration there has to be more intensive co-ordination, co-operation, and openness provided – without destroying the variety and pluralism of adult education; this has to be preserved by all means.

Accordingly, we see that the argumentation on both sides – for an integrated system and against it – is very serious and profound. Authors on both sides are in certain respects correct. But it is also true that both claims cannot be maintained: either adult education is an integrated system or it is not; it is not possible to claim and accept both. Our further thinking thus has to be directed to the question: are we then not faced with a different understanding of the question addressed? Here we have two possibilities: a) a different understanding of the very concept of "adult education", b) a different understanding of the concept of "integrated system". Will the classification of these two questions perhaps offer a basis for a common definition of the integrated system of adult education?

### 1.3. What is Adult Education

Although the question seems to be a simple one, the answer to it is by no means uniform and probably also not straightforward. Accordingly, it may contain undisclosed disagreements among experts as regards the integrity of the system, for why should we speak about the integrated system if we are not even in agreement about the concept itself.[5]

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[5] This obviously also caused the authors difficulties, for in their commentaries many of them confirmed the fact that the task of answering six brief, seemingly simple questions was not a simple task at all. They wrote that they would need more space for the answers and that they would have to spend more time on them than they could allow in their regular working hours. However, some of them (i.e. A. Thomas) expressed their gratitude for encouraging them to think in this direction and this of course points to the fact that we tend to push our thoughts on this issue to the side and deal with "more complex" and "concrete" matters.

The seemingly integrated concept of "adult education" appears in several dimensions if taken analytically. From the answers of our authors, it is possible to work out at least five more significant dimensions of this concept. The expression may denote:

a) activities and processes of education and learning[6], and relations within these activities and processes;

b) the nature and system (network) of organization engaged in the activity of the education and learning of adults;

c) goals of the activity;

d) scientific branch, academic discipline, professional field and theory dealing with adult education;

e) a specific field of the society and social system.

Naturally, each of the dimensions mentioned contains a great number of subcategories, many of which are hard to enumerate in full, let alone to define with great precision. It is also characteristic of many of the dimensions mentioned that in the course of the changing circumstances in which they operate they are becoming more and more internally dismembered and are, on the whole, subject to constant changes. Adult education is clearly a field which is changing before our eyes. We can, nevertheless using the individual categories mentioned, call attention to the most obvious changes which we notice today in comparison with the past and also to the frequent disagreements in the conception of adult education.

**1.3.1.** In adult education we witness increasing use of non-formal education. Adult education is changing from the predominant process of teaching to various forms of independent learning (in groups and individually, guided and autonomous); we speak of adult learning projects of adults as a perfectly valid form of education; help with learning and the organization of the technology of learning are becoming vitally important. In some places, following tradition, the concept of adult education does not include certain kinds of education (e.g. university education or vocational training in Great Britain) and place them into other categories. In other places, similarly, adult education is limited merely to that field of education, which is the main problem for the particular country (e.g. literacy education in India, R.Tandon).

**1.3.2.** The activity of adult education has long been extended from professional educational institutions to many other professional and voluntary organizations. Moreover, we cannot speak only of a formal network of organizations and the resulting network of programmes; we speak already of a network which is made up of all the programmes in a given area, and here it is no longer most important which organization assembles them.

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[6] In our classification we intentionally did not limit ourselves to education, as from most of the authors' answers and recent literature it is obvious that as regards adult education, in one way or another, organized and carried out, learning is increasingly becoming put into force and it would thus be a mistake if we were not to take this into consideration when defining the fundamental notion.

1.3.3. The goals of the activity are no longer limited simply to the classical interpretation of acquiring knowledge where participants work towards a certificate or a qualification or acquire a certain limited amount of knowledge or skills suitable for a particular job or to learn how to read,write and – but envisage rather broader dimensions like the development of mans personality in relation to the world about him, the community he is part of and his growth as an individual, further on, training individuals for mutual help with learning or training groups towards forming their own style of learning; enabling people to become increasingly free and possible masters of their situations; preparing people for developing democracy in the society and, for preserving natural values and the quality of life.

1.3.4. The more recent considerations are also no longer satisfied with the mere traditional discipline of adult education determined by the hitherto predominant school-institutional and pedagogic-didactic schemes, or by traditional pedagogy as the primary science of upbringing and education. A need for re-structuring of the educational disciplines within the framework of the family of sciences of upbringing and education is arising. New terms are also appearing which would more adequately denote the nature of the discipline and of the science of adult education[7].

1.3.5. Adult education is not only a field of social activity, but, according to some authors, also a social movement. Here it should be added that neither adult education nor andragogy have had (and still do not have) an adequate position of their own or a sufficiently firm place in the systemic arrangements for this activity in the society and in the social system (e.g. in the administration, legislation, financing, etc.). Now, in view of its increasingly recognized social role and significance, they are arduously looking for their place.

Besides the fact that in adult education there are various explanations along different lines, dilemmas concerning adult education arise in even more basic elements – the very concept of "adult" and into the name most commonly used for the activity – "adult education". This expression is open to debate, in particular by experts from the English-speaking areas, for whom the term "adult education" does not denote the entire education of adults. Let us take a look at the root causes of adult education fundamental terminology problems.

The concept "adult" could of course be defined from various technical perspectives (biological, psychological, legal, pedagogical), and also on the basis of a social agreement as to who in a particular society (state) is taken to be an adult. In this way, of course, we cannot arrive at an integrated concept of adulthood, since any discipline has its own criteria, as does any society (state). If, in adult education, we are to work out an integrated definition of our basic activity – the education of adult people – and call it by an appropriate name, then the only way out is to make an agreement and on the basis of this agreement or consensus, define what is meant in adult education by the concept "adult". Here there is nothing new to invent, as specialists in adult education have already agreed on this: in adult education, we regard as an adult any person who has finished the stage of initial education and has left the educational process, which as a rule is continuous, full – time, and at school (such a formulation has been adopted, e.g. in Unesco's multi-lingual Terminology of Adult Education, 1979.[8]

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[7] These questions are dealt with in detail in the continuation.

The second basic concept formulated by the term "adult education" is open to discussion, since it is used differently in different countries. In Great Britain, it has a restricted meaning and denotes only that part of continuing education which is of a more liberal or holistic nature, or rather it denotes humanistically oriented general education (accordingly, this excludes all education designed for acquiring a degree of education – at a secondary or post-secondary stage – as well as all vocational education). Therefore it is especially English as well as English-speaking experts (A.Chadwick, C.Duke, P.Jarvis, M.Law, A.Thomas) who would like to replace the term "adult education" by the expression of "education of adults"; in this way, they would avoid the restricted meaning of the concept and expression of adult education. In other countries, experts use for adult education their own expressions which denote adult education in different scopes: in Japan, the term "skakai-kyohiku" denotes the complete social education, as well as standing as a synonym for adult education in its entirety (U.Masahisa); in India, the term adult education continues as the equivalent for literacy education (R.Tandon).

To avoid the unfavourable concept "adult", which defines people according to age, and the term "adult education", which is overloaded with historical connotations, some authors (C.Duke, C.Titmus) propose replacing it with the more adequate expressions "continuing education" or "post-initial education" (Titmus).

It is obvious that, for the understanding of the expression "adult education", several solutions have been indicated, but it remains questionable whether we are consistently following them or not. The discussion of our experts shows that we do not always take them into account.

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[8] Elementary or initial education of course cannot be equated with compulsory education, as following compulsory education it may be continued on a secondary or college level or through vocational education. On the other hand, it is true that adult education can only continue after compulsory education is completed, and the duration of this differs from country to country.

### 1.4. What is an Integrated System?

As we have seen, the concept of "adult education" permits possibilities for an integrated understanding. What is needed is a firm professional agreement and of course commitment to it. But this is the same case with the term "integrated system of adult education"? If we want to speak about an integrated system in this field, we must first agree on:

- what does this mean to us, and
- do we want and need it.

A system is here understood to be a series of phenomena or elements that form a certain whole and are in a sense interrelated (by content, organization, basic goals, by population included, etc.). Parts of the system may be mutually related, but that does not necessarily imply their interdependence or hierarchical arrangement; the system may be composed of elements relatively independent of each other in the sense that they need not be strictly subordinated to certain hierarchical or organizational rules. A system may also be represented by a number of cognate insights, but it may also be a form of social organization in the field of a particular activity – in this case adult education – and the way in which it is arranged. The most general acceptable starting point for the definition of the system is in a situation where the whole is made up of parts that are in a certain definite relation to the whole and to each other, so that among them there is interconnection and also transitivity.

#### 1.4.1. Adult Education as an Integrated System

On the basis of stand-points presented so far, it seems more purposeful to seek substantiation of the view that adult education represent an integrated system rather than the opposite.

a) Irrespective of the great heterogeneity and diversification of adult education (in terms of its activities, performing- organization network, goals, placement within the discipline and the system), there exist numerous basic signs which are specific for the systemic definition of adult education as a wholly special and thus integrated system. In particular these are:

* Both basic concepts of the term "adult education", the concept "adult" as well as "adult education", can through professional agreement be defined to be used and understood in an integrated manner. But the question remains as to whether we can find this purposeful and necessary.

* The variety and plurality of a given phenomenon – and this has been found to be the case in adult education – represent no reason for rejecting the possibility of its integrated systemic definition and application. Variety and plurality are the wealth of any system: they represent an advantage rather than a shortcoming. But they require definition at a more general level, as stated by one of our authors who claimed that

"adult education as a term is an analytical construct giving intellectual coherence at a level of the deeper structure of series of activities that on the surface appear unrelated" (F.Youngman).

* Every system is a part of the overall social structure, within which it can be more or less defined by the state. Therefore, I do not find it appropriate to entertain doubts that adult education might be "endangered by the structure" if we define it as its systemic part. Also, if it is part of the social or state structure, it can preserve its independence and has every possibility of modifying the structure of which it is a part. We can also take a look at what the position of adult education is if it is not a part of the society structure. According to previous experience, when social structures and systemic regulation in many countries have not taken into adequate consideration adult education as an independent system, we can see that its position is poor and that outside the system it hardly has any better chance of modifying the structure than if it were inside it.

* Dynamic growth and flexibility are more or less characteristic of all modern social phenomena and systems. In order to define a system as an integrated one it is not necessary to arrest its growth and flexibility. On the contrary, dynamic growth and flexibility enable systems today to persist and adequately adapt themselves to the global systems and structures in which they operate.

* Something similar is true also of the historically conditioned differences and of the social context in which the system operates. The social context – including its historical background and traditions – represents a special category (phenomenon, system) in the general structure supraordinated to the specific ones. Hence if we want to speak of adult education as an integrated system at a general (universal) level, we have to accept its variety in different social circumstances. Different social contexts and their influence on adult education accordingly cannot deny the general level, but of course there are phenomena which operate in specific social circumstances but cannot be generalized to the general (universal) level. At the universal level there remain only the most general and typical signs of adult education, such as are to be found in all social contexts. Which signs the searl can doubtlessly be established through relevant comparative international research.

* Is it true that adult education, bydint of the fact that its individual parts (activities, institutions, goals, etc.) belong to different sectors of society, is losing its own identity and therefore cannot be treated as an integrated system? In his contribution, C.Titmus says that adult education is "so disintegrated that the interactions between some of its parts are hardly any bigger than those minimal ones which in a society exist between one and another arbitrary chosen phenomenon"; therefore he is increasingly unswe that it serves a purpose to apply to all these parts a cover-term or treat them as if they formed a whole.

It is true that parts of adult education are to be found in various sectors of the society as its constituent parts. But there as well we recognize them through signs valid for adult education; if they do not have these signs, we shall not classify them under adult education. It has to be stated again: the extreme variety of adult education is its typical sign, therefore we shall not deny this variety but rather adequately integrate it in the system called adult education; non-specific signs or signs significant for other social sectors, where they crop up as parts of adult education, will be abstracted, while for classification into the system of adult education we shall pay attention only to those signs which define the activity as adult education. Again, the problem lies in the fact that the activity of adult education, which has, particularly during the last two or three decades, been constantly changing, has not been defined clearly enough to be today recognized with clear reliability wherever it may appear. Still, this is an on-going process, and through our investigation we try to offer a more clear definition of it. In addition to adult education, there are also other branches which reach out with their work into several sectors of society, e.g. social work, psychology, economics, research activity; with these there may not be any problem of identification, since they are concerned with sufficiently well-defined activities with a longer tradition than adult education.

* Adult education is doubtlessly a field which is still continuously developing. This can be seen in the growth in the kinds and forms of its activity, in the increase in the number of the various subjects engaged in it, and in the advancement of new objectives of the activity. All this emerging heterogeneity could not as yet taken firm roots everywhere, which is not to say that – at least in its most typical forms – it will not. In the course of development, more or less strongly, that which is everywhere acceptable and forms the basic constituents of the system called adult education,will come to the fore but differences related to specific circumstances are bound to remain. The system of adult education is to such an extent still being formed that it can in fact be denoted as "a vision not yet recognized in practice". The fact that adult education has in practice not yet formed itself as a monolithic system does not mean that it would not be purposeful to define it as an integrated system.

### 1.4.2. Do we need an Integrated System of Adult Education?

If we refute the arguments against the integrality of the system of adult education – and this we have tried to do in the preceding section – we have only one more argument against, that adult education as an integrated system is not necessary to us. This of course is not a professional but an ideological reason, yet it should also be taken into account.

The need for an integrated system of adult education can be reflected on several ideological grounds; let us try to point out a few:

- adult education is understood to be part of overall education, and for various reasons we do not want to separate it from the whole[9];
- the social structure is believed to have already been so fully formed that the addition and systemic formation of yet another, new system would be an unnecessary additional burden; therefore this new system should rather be integrated within the one already in operation;
- in the formation of an integrated system we see no particular advantage; indeed, it may even seem to us that the activity being formed into a system is losing quality.

Why do we need adult education as an integrated system:

- through a firmer systemic definition, adult education can be raised to the level of other society systems, thereby ensuring it a more favourable social status; this is of particular importance in those countries where adult education does not have a social status such as it would, because of its importance and social role, entitled to;
- the answers sent in by experts participating in our investigation led us to conclude that adult education has not as yet secured for itself adequate social status and developmental possibilities – in particular in comparison with the status and possibilities of the education of children and youth;
- so far, adult education in the wider world has been developing without much inter-connection; part of the reason for this clearl lies in the fact that adult education is not defined as an integrated system; we are not concerned through the implementation of an integrated system, with trying to abolish specifics of adult education under various social circumstances – with regards to this, it has already been said that specifics stemming from the social context are welcome – but rather we are concerned with a firmer systemic definition to stimulate the development of the essential characteristics of adult education throughout the world and thereby also to promote the possibilities for adult education to influence development in the world;
- a firmer systemic definition would also stimulate the development of adult education itself; here we are referring both to its theory and to adult education as a technical field and scientific discipline (andragogy), as well as to its specific practice;
- a systemic definition of adult education could assist with the activities of regional associations dealing with adult education; while these associations have been active, so far they have perhaps not been sufficiently efficient, as experts all too often come to and left their meetings without commonly accepted directions for

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[9] We deal with this issue particularly in circumstances where we are speaking about the relationship between adult education (andragogy) and the education of children and adolescents (pedagogy).

further development or did not find sufficient systemic social support to implement the measures agreed upon.

On the basis of our investigation and the present discussion, it is reasonable to conclude that it is necessary to form a clearer agreement on the need for an integrated systemic structure of adult education.

## 2. Is It Necessary to Re-conceive the Hitherto Accepted (and/or Current) Concept(s) of Adult Education?

Even before we set out to try to answer this question, another two fundamental questions arise:

- has education hitherto been defined in such a way that we know what its concept was, or rather do we know which concept to change;
- does adult education itself – its concept or philosophy and its practice-change at all.

### 2.1. Changing Adult Education

Judging by the answers of the authors participating in our investigation adult education is a field of activity which is constantly changing. Its change is so continuous that it can be taken as part of the concept of adult education.

What are the main changes in adult education according to participating experts?

a) Instead of education as a single action in man's lifetime education in now taken to extend over man's whole life, and this is particulary relevant for adult education;

b) Instead of the formely prevailing formal education (to acquire a level of formal or school education) there is now in adult education a constantly increasing share of non-formal education;

c) Along with institutionalized school education, there is an increasing share of education carried on outside school (out-of-school education);

d) in some areas, as many as half or more of the adult population is included in education; education is no longer intended only for the elite or those compelled to educate themselves;

e) Adult education is more suited to the individual, to his needs and possibilities ( time, place, method, speed,etc.); it is entered by individuals, as a rule, on voluntary basis;

f) Besides the once-predominating compensatory and academic education and literacy courses, adult education today extends to many other fields where man's personal needs as well as the needs of the society in which he lives can be satisfied; is the share of popular education within the overall adult education is increasing;

g) Alongside traditional education and teaching, there are now developing new opportunities in which increasing attention is paid to learning; organized independent learning is increasingly counted not only as a constituent element of the system of adult education but is becoming one of its basic fields; there are new techniques and methods of independent learning and mutual help among participants in learning; a re-orientation towards a deeper understanding of learning is necessary (A. Thomas);

h) In the educational process, the personal approach is making itself felt instead of the formerly prevailing technocratic and formally didactic one;

i) The development of information and communication technology opens up new possibilities for the use of these techniques and technologies, particulary in the learning and education of adults;

j) The social role and function of adult education are changing: adult education is moving from the margins into the centre of social activities; it is becoming a significant factor for the development and survival of social groupings like the family, organized groups, communities, nations; adult education is becoming multilateral, it serves the entire life-situation of the people and all the social roles, it prepares people for overcoming difficulties brought abaout by social changes.

Although changes in adult education are constant and continuous they can be – summing up the views of some of our authors – classified into characteristic phases, turns, or paradigms of development. We offer here three attempts at such a classification:

* Three phases of the evolution of education in the U.S.A.: – the traditional one, the institutional one, and the 'knowledge-based' one; at this moment we are at the transition from institutionalized to 'knowledge-based' education (A.Charters).

* Four 'turns' in adult education, the characteristic periods being: non goal oriented educational function of the twentys years; – realistic orientation (emphasis on professional training and on leisure-time); systematization and orientation towards suprastructure of schooling; education of selected groups in forms of multi- and inter-cultural learning (with the help of culture as socio-cultural and informational-technical education) (J.Knoll).

* Four dominant paradigms of adult education which have been noted over the last forty years and gradually discovered: professional model (rational thinking, professional knowledge); engineering model (technical actions); prognostic model (developed sense of realities, social freedom); communicative model (relations within man's life) (W.Leirman).

The change of adult education does not progress at the same pace in theory as in practice. Here experts' opinions are divided: most believe that changes are occurring predominantly in concepts (philosophy, theory), while in practice changes are much slower to make themselves felt; others, on the other hand, find that these changes are reflected both at the conceptual level and in practice. Some authors notice changes in expressions which denote either overall adult education (e.g. continuing education), or its individual parts or activities (e.g.replacements for the expressions "teacher", "academic year", "teaching" etc.).

Before taking a separate look at the stand-points of the authors who claim that the concept and philosophy of adult education essentially are not changing, and that only their practice is changing let us point out the essential causes of the changes in adult education, as given by our authors:

- relating education to other activities, the borders between them are increasingly disappearing (e.g. social and cultural activities with educational ones; professional and general education);
- changes in society and in the world (democratization processes, the changing and abandoning of social systems – e.g. in former socialist countries);
- technical-technological changes;
- the changing of man (man's increased independence, increased fund of social experiences, prolongation of the life-period);
- the changing of the working process.

All these changes and others not elaborated call for a re-examination of adult education. Many descriptive studies are available, but we lack more thorough analyses and more comprehensive comparative investigations.

## 2.2. Changing the Fundamental Concept

Some authors doubt that it should be necessary to change the fundamental concept of adult education. They also agree that adult education is continually changing, but believe that this changing is incremental and so adult education is not undergoing revolutionary change but development, evolution. Constant change, they claim, is a constituent part of the concept of adult education, without which adult education is simply unthinkable. According to them it is primarily practice that is changing, whereas the "basic traditional starting points" of adult education are still valid; they only have to be examined anew, re-defined, constantly elucidated and refined.

If we adopt this point of view, then we must ask ourselves which starting point and which concept these authors have in mind. Perhaps the concept which we should be changing, certain other authors (E.Hayes, C.Kasworm, J.Kulich, M.Law, L.H.Pick) are asking themselves, do not otherwise reject the possibility that the concept would have to be changed. Their basic argument against the question posed is that it would first have to be determined which concept is under discussion, since only then would it be possible to think out whether it is necessary to change it or not.

The belief of some authors that the basic concept need not be changed since it is adequate makes us believe either in their optimism or that the pioneers of modern adult education were, in their conceptions of adult education, really progressive-minded and that at the time when the foundations of modern adult educations were being laid, they had vision such that after the subsequent thirty years, development has not yet reached beyond their concepts. Let us look at these concepts.

Some authors have recourse either to Malcolm Knowles, one of the first theorists of adult education, or to international conferences on adult education. They claim that all the elements making up the continuously topical concept of adult education had already been worked out. We also find a stand-point (P.Soos), according to which the basic concepts were developed in the developed Western countries (United Kingdom, America, Scandinavia, Germany) so that most of the theoretical and practical concepts about adult education are still alive and valid today and thus need not be defined anew.

In his best known work "The Modern Practice of Adult Education", (1970), Malcolm Knowles had truly, in a visionary – and today still sufficiently modern – way, defined andragogy as the "art and science of how to help adults (or man in general) in learning". He equated "pedagogical" concepts with the prevailing "art and science of teaching" and the "transfer of knowledge". He trusted in the adult person's ability to learn. In this sense he also outlined the methods and forms of adult education.

Another comparative source is reports from international conferences, where the concept of adult education was taking shape and was being further elaborated. In particular, the conferences in Montreal (1960), Tokyo (1972) and Paris (1985) intensively dealt with concepts in adult education, whereas the first international world conference, held at Elsinor was more of the animating kind. Let us briefly examine how the concept of adult education was elaborated at these conferences:

- they proceeded from the concept of lifelong education, and in this they saw the interrelationship between the education of children and youth and adult education;
- they drew attention to the necessity of interrelating formal and non-formal education, of school and out-of-school education, of horizontal and vertical models in education;
- they emphasised that general and vocational education are equally significant fields of adult education;
- they designated man as the creator of his education, emphasizing the significance of self-education;
- informational and counselling services were also regarded as an important part of the system of adult education;
- they voiced the belief that adult education must flexibly respond to changes (scientific, technological, economic, cultural) and readily adapt itself to them;
- they called attention to novelties brought along by information and communication technology and systems.

It may not be superfluous at this point to once again quote a definition of adult education as adopted at the Unesco conference held in Nairobi (1976); this definition is often quoted and many authors in our investigation refer to it: Adult education "denotes the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic and cultural development."

It has to be said that in the design and implementation of adult education, all too often and in many places we come across concepts based on the following elements: adult education is formed in agreement with the traditional school-institutional, pedagogic-didactic scheme: formal education primarily leading to a degree of education or vocational qualification is predominant; mostly it is the case of compensatory education and of education serving to make up for educational shortcomings from youth or serving for vocational training; frontal forms of work and teaching are predominant, where in the relation between teacher and learner one-way communication is prevalent; in this sort of education, little attention is paid to the individual needs of the learner, who is usually forced to take part in education; therefore education includes either the elite (sufficiently conscious to see in education the opportunity for developing their career) or persons, workers as a rule, with deficient basic general education or vocational training who, through education, compensate for their educational deficiencies.

Comparing the elements which made up the concept of adult education at the international conferences presented, we could say that it was only at the last conference – in Paris – that learning started to fight its way to the front as the key concept and the fundamental category in adult education. Still, at the conference itself and in its conclusions, no specific explications were produced as a result of which the very concept of adult education would be essentially changed or re-conceived. This might perhaps be a starting-point for our conclusions as to whether it is necessary to re-conceive the concept of adult education or not.

We think that the singling out of learning as the central element of adult education might be that element which may turn the tide in favour of the view that today in adult education, we are concerned with a qualitatively new conception of adult education in comparison with the former ones. We should point out two new directions of the development of adult education which, in previous conceptions, we have not come across in a sufficiently convincing or elaborated form:

a) Learning adults' projects as defined by A.Tough in his investigations of learning projects for adults (1970 and 1979). The point at issue is the realization that adult education and learning, irrespective of all other possibilities of organized education and learning, nevertheless has its fundamental way of progressing through learning projects which are for their personal needs pursued by almost all people, above all by adults.

b) Learning in communities with names like Learning City or "local learning community" (community education) and Learning Organization. Thus, as a complement to individual learning projects, group (city, community, organization, firm) projects have been added, not to mention the long-known, rather more global and integrating, concepts like Learning Society, Global Learning, Everyday Learning, Lifelong Education and Learning, to mention nerely a few of the better known examples. It is a characteristic of these forms, named after the model of Learning Society, that these are no longer visionary ideas or forms but living realities which already have their own forms of associating and organizing (e.g. association of educating cities). They are composed of real programmes organized and implemented by people in units (cities, communities, organizations) where they live and work. It is typical of them that this is no longer adult education composed primarily of programmes of formal and school education but rather learners have a combination of activities with a predominance of non-formal education and learning connected with other activities of the social unit in which they operate. There is a network of programmes which, at the time of their emergence, were often not interrelated – hence they did not make up a formal educational network – but later became functionally related within the unit in which they operate (city, local community, organization) and have thus in a way organized themselves into a non-formal network of adult education for the needs of a certain social unit (city, local community, organization).

The authors participating in our investigation have exposed as new elements in the concept of adult education especially:

- the development of organized independent learning (the development of the elements of learning, learning tailored to the learner, mobilized learning abilities of adults, detecting and organizing of possibilities for intermittent learning);
- integrational concepts of education (social and personal application of acquired knowledge and skills, orientation towards everyday life, inter relatedness with other activities, integration of formal and non-formal education, permanence of education, complementariness of school and out-of-school education, due regard for social movements, co-existence of cultures);
- changes in the educational process (participatory methods, experiential learning, action learning, open learning, methods of estimation and assessment of knowledge);

- comprehensive treatment of mankind (together with the environment in which he lives).

The second thing which may be said here is that the pioneers of the modern concept of adult education were possibly much more successful as visionaries, as authors of the concept, than in its implementation. We may agree that practice continues to lag behind theory and that it would be necessary to re-conceive the fundamental concepts at least in the direction of enriching them with new modes of implement action in everyday life and in the immediate educational practice.

## 3. Does Adult Education (Andragogy) Significantly Differ from the Education of Children and Youth (Pedagogy)?

Among the experts answering this for the purposes of our investigation, the question has produced a broad range of different answers which can nevertheless be classified into two basic groups with an approximately equal number of adherents. The two basic stand-points are:

a) Adult education is a separate field which has its own philosophy and theory (andragogy)[10], which differs from the philosophy and theory of the education of children and youth (pedagogy), and which has its own practice different from the practice of the education of children and youth.

b) The education of adults and the education of children and youth show no significant differences – although the two fields may have certain differences – and there is no need to separate them as two distinct disciplines (theories, philosophies).

In both groups mentioned there, are authors who hold the view that both fields belong to a common discipline (philosophy, theory) inside which they are more or less independent but related.

### 3.1. We Need a Special Theory/Philosophy / Discipline of Adult Education

The grounds for this stand-point are:

a) Delimitation is possible and necessary, both in theory and in practice, for the differences between the two fields are such that, for the education of adults, they require a special educational discipline and theory; the differences are numerous (goal, principles, participants, needs, interests, opportunities, carrying out the activity in practice, institutions, study, social role...) and also comprehensive, including also development;

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[10] The term "andragogy" is used conditionally, and we define it in detail elsewhere. Relatively few authors use this term, and most of them do not explain it in particular.

b) The difference is based on obvious differences between children and adults; where may be equally useful in education as a whole and are not mutually exclusive; the andragogical model has emerged as an anti-thesis to the pedagogical one; here we have two qualitatively wholly different projects, since the pedagogical process and the andragogical one do not differ only in participants but are fundamentally different in the method of implementation;

c) Andragogic theory (a special scientific discipline, philosophy) has emerged because education was dominated by pedagogy, and this is still the case today: practice continues to admire pedagogy; much of adult education follows the principles of traditional pedagogy. As a new field, adult education can help us to rethink and redefine adult education, and thus in its entirety use its philosophy; something similar to what is happening at present to andragogy happened in the course of history to pedagogy – it was understood as a part of philosophy and had to separate itself from philosphy when it had become sufficiently mature;

d) A separate theory/philosophy of adult education has favourably influenced the development of the concept of permanence in education; for the successful development of the permanence of education, this is of continuing significance.

### 3.2. We do not need a Special Theory/Philosophy/Discipline of Adult Education

In support of this view, the authors gave numerous grounds and explanations, which the more significant ones are:

a) This is rather more a question of the plurality of approaches than of dichotomy; among different groups of adults, there are big differences, no smaller than those noticed between adults and children;

b) If education is good, there is no difference between the two fields; Knowles's "andragogical model" – by means of which the author substantiated the difference between the two fields – was made by ascribing all the good, positive and constructive features to andragogy, and the less pleasant, more authoritarian aspects to pedagogy (A.Thomas);

c) The separation is a thing of the past, the two fields are now coming closer together. The mistake lies in the fact that we are making comparisons with the traditional pedagogy, while the new forms of education and the methods, even principles (of the two fields), are not essentially different;

d) Through the advancement of the concept of the permanency of education, the need for a special theory ceases to exist; education is increasingly regarded as a lifelong process, which is the basis for all-inclusive theories; in this light, discussions about pedagogy and andragogy as separate disciplines do not appear appropriate and productive.

In answers to questions under 3.1 as well as 3.2, there are two kinds of grounds for the differences and the autonomous nature of the fields, specifically:

- the differences between the fields and their disciplines is based on such a difference of the subject with which they are dealing (population, educational and learning process, circumstances) that it is advantageous to the two areas and the two disciplines to define them as different;
- the circumstances in which the two fields operate (situation in education, developmental possibilities, social systemic support, professional doctrines and traditions, etc.) show that it is better for the two fields and respective disciplines if they are regarded as independent and different.

Other kinds of grounds could be designated as pragmatic ones. Here it is not so important whether the differentiation is really wholly well founded or not – (but clearly the stand-point is followed that the fields and disciplines are different and this proceeds from such findings); the significant thing is that it is clearly possible to prove the advantages of such definitions that impart to the two fields and the corresponding disciplines autonomous status.

### 3.3. Diversity – Yes or No

In the literature on adult education, both classic and modern, this question has received considerable attention. This is understandably reflected in the answers of the experts in our investigation, who saw the fundamental basis for the autonomous character of adult education and its theory in the following characteristics and specifics of adult education in comparison with the education of children and youth (since in the case of some items the question relates to things that are generally known to experts in adult education, we shall not describe them in detail):

a) Age of the population which is educating itself.

b) Experience of the adults, either in life or at work.

c)Role in the educational process, especially: the great independence and responsibility of the adult learner in the education/learning process; readiness and motivation; self-corrective and conscious attitude; emphasis on learning and non-formal education; diversification of possibilities and possibility of bigger free choice, estimation; democratic attitude and partnership in educational processes and relations; voluntary participation in education/learning; ability for self-organization and self – conducting of learning and education; previously acquired education.

d) Different educational needs, needs for knowledge, goals, purposes, interests and expectations concerning education.

e) Psychological and anthropological factors: differences in abilities required for learning; personality differences (maturity, worked-out views); motivation in various life periods; specifics in development of the career; qualitative differences between children and adults.

f) Characteristics of the educational process: different kinds of organization of education/learning (variation, flexibility); different institutionalization; various methods and forms (horizontal rather than vertical communications, connections to genuine life situations, partnerships); numerous and varied sources; emphasis on the applicability of knowledge.

g) The different social role of the adult person: different position, role, status and duties in life and at work; education/learning takes place within the context of the social roles/position of the adult within the society; motivation for education/learning connected to the social, cultural and professional life of the person; the formation and development of a career; other (political, economic) means for utilising the acquired knowledge and skills.

h) Socio-economic factors: various social contexts; psychological, sociological, and culturological aspects are becoming organically related in adult education; the influence of historical and topical socio-political circumstances.

In estimating whether individual specifics here mentioned can be a real basis for the variety of adult education and of children and youth, it is not important only to make an estimate of each of the specifics separately, but it is important to estimate their commulative effect. Thus it may appear that the differences in the very process of learning are not such as could be taken as the basis for differentiating between individual fields. But the estimate may be entirely different if one adds to the specifics of learning abilities other psychological-anthropological characteristics, relates them to the different role of the adult, takes into account previous experience and education, locates the adult person in the specific social context, pays attention to his different needs and selects from the possibilities available a suitable process performance of education. Individual characteristics may be strengthening one another, so that eventually we get a total educational or learning situation that can scarcely be compared with that usually found in the education of children and youth.

### 3.4. Common Theory (Philosophy) with Two Special Fields (Theories, Philosophies)

Irrespective of this or other kinds of reasoning in support of differences, at the end the realistic insight that both fields of education are intended for education and learning needed for the realization of man's and society's needs prevails. There is therefore much justification for starting-points seeking optimal co-existence, complementariness and interrelation between the two fields. This can be seen in the answers of our respondents, in statements like:

* The two fields are fundamentally similar: the development of both is based on the philosophy of the human personality, the philosophy of education, the psychology of education, methods of learning/development, the sociology of education, anthropology. This is a case of two integrative sciences both receiving fresh knowledge from cognate disciplines – psychology, philosophy, sociology, anthropology, culturology, economies, and others.

* The relationship between the two fields is defined by the concept of permanency of education: they both proceed from the strategy and principle of the life-long nature of education, in which the relation between initial education and adult education (continuing education) is wholly obvious; we have to deal with a continuum which forms the basis for a comprehensive, all-inclusive theory.

* The two disciplines differ not only in their fundamental concepts (theories, philosophies) but also in practice, which does not follow theoretic insights and common professional starting points; alternatively, the two fields do not differ in practice – both in the education of children and youth and in adult education similar processes of education and learning are going on – but in their theories, which diverge from practice.

It is interesting to note that the authors use even the same point of departure – i.e. the permanency of education – for the substantiation of both their needs for the variety and autonomy of the two fields and the appropriate disciplines and for the denial of the need for variety. In the former case, it is affirmed that through its diversification and autonomous character, adult education is a stimulant for the development of the entire concept of permanent education; if it were not sufficiently autonomous the stimulants now existing would not have been given, and it serves a common purpose to treat the two fields separately. In the latter case, however, it is claimed that with the growing recognition of the concept of the permanency of education, the need for special theories decreases, on the grounds that an all-inclusive theory is emerging that has positive effects on the changing of two special fields.

It seems that the answer has to be sought on both sides:

- in the common theory and philosophy for all kinds of education; and in
- special theories and philosophies and in the practice of particular fields of education, where
  - education of children and youth or initial education, and
  - adult education or continuing education should be denoted as the basic fields of division in the hierarchy of pedagogical science.

Arising from this general definition, individual authors differ in how to name and denote a joint, all-encompassing theory which would be an umbrella theory covering both fields. Here we encounter two possibilities:

a) the joint theory is denoted as pedagogy

b) the joint theory can not be pedagogy, as this name is already given to the field of education of children and youth, which differs from adult education.

Let us look into arguments and suggestions for both attitudes.

### 3.4.1. Adult Education (Andragogy) is a Subdiscipline of Pedagogy

This attitude is most fully argumented by J. Reischmann, who gives several reasons in his paper:

- pedagogy has developed tools, theories, instruments, values and thinking-patterns which need not be re-invented but only used again; it would be throwing away riches if we did not do this;
- adult education in practice is often implemented at a very low quality level, due to the fact that adult educators try to start from the zero point;
- pedagogy has always respected specific needs of different pupils, and adults can be treated as such;
- why should adults not be treated by such an experienced and elaborated discipline as pedagogy;
- mistakes which are usually attached to pedagogy are very often mistakes made by an inadequate practice and not by poor theory;
- if we define pedagogy as "the art and the discipline that deals with lifelong and lifewide formation of a person" we have the paradigm, which is true for pedagogy as well as for andragogy.

Authors, holding such and similar attitudes, feel sure that it is possible to mould and adapt the basic principles and categories of pedagogy to the sphere of adulthood. It is most important that the specifics of adult education are taken into account.

Authors denying the need for a new expression for a science of the education of adults – 'andragogy'- could be included in this group. For them, either the expression 'education of adults' or 'pedagogy for adults' suffices. (S. Kaczor, J. Reischmann, J. Tymovski).

### **3.4.2.** The science of education of children and youth (pedagogy) and the science of education of adults (andragogy) in the context of a general science of education

Another attitude tries to avoid giving priorities and trust to pedagogy, claiming that this is a discipline with a longstanding tradition and developed principles and categories.

In accordance with such a starting-point both pedagogy and andragogy are the fields of a joint, all-inclusive discipline. The answer to the question could be found in the logical and scientific relation between the general and the specific (B. Samolovčev):

- the general is represented by the philosophy and theory of education as a creative synthesis of all scientific findings of education as such (philosophical, sociological, psychological, cultural-historical, anthropological, economic, ecological);
- the general understood in this way is an adequate logical-scientific framework for all scientific specialities: a) for a philosophy and theory of children and youth education, and b) for a philosophy and theory of education of adults;
- the basis for these specialities are the anthropological, psychological and social specifics of young and adult persons;
- the differences between adult education and education of children/youth are subordinated to a broader social institution – a general theory of education which encompasses children as well as adults without denying the differences (F. Youngman);
- in the context of a general science of education (following the example of German 'Erziehungswissenschaften' or Dutch 'agogy') we have two disciplines: the science of education of children (pedagogy), and the science of education of adults (andragogy).

Some authors from this group are in favour of finding a new name for the joint and general discipline of education; one of such is "educology".

### 3.5. Terminological Questions

It is not unusual that names of disciplines or sciences change according to their development. Pedagogy has its merits for developing the concepts of lifelong and all-encompassing education. However, now that a new and proportionately large field of professional and scientific interest has been developed – education of adults and andragogy – pedagogy should turn its attention to the education of children/youth and should let its younger 'sister' andragogy develop according to its own needs, that is according to the needs and possibilities of adults in education. Therefore, there should not exist an insolvable problem of finding a new name for the all-encompassing discipline or science of education.

New names for sciences and disciplines of adult education do appear, which is a sign of a need felt but which has not been met adequately in terminology up till now. In the Netherlands, they are familiar with these variants, naming the activities in the field of adult education (B. Van Gent):

- 'andragogie' (andragogy) – denotes the actual practice of adult education;
- 'andragogiek' (andragogical methods, andragogics) – refers to a specific practice and theory regarding methods of adult education;
- 'andragologie' (andragology) – empirical discipline of adult education.

The search for new expressions is a normal occurrence in the development of a new discipline or science. New propositions should therefore be taken seriously and considered, and should not be rejected out of hand.

Some authors (eg. F. Pediček from Slovenia) think that even the expression andragogy should be subdivided, and special expressions used for different age groups of adulthood, annulling there by the expression for the whole of adult education and its unified nomenclature. In this way, different disciplines dealing with different segments of the adult population would be named differently. He suggests the following expressions:

- hebegogy – the discipline of youth education;
- andragogy – the discipline of education of adults in middle age;
- gerontogogy – the discipline of education of older adults;
- the current expression pedagogy should be refained for the education of children.

It is probable that the time for such terminological coups has not arrived yet, if not for other reasons because andragogy as a science of adult education has not been adequately asserted yet, and its internal terminological structure would most probably slow the process of its complex and holistic advancement. Nonetheless, in the future we should be prepared for such thinking and should be able to react to it professionally.

### 3.6. Discussions from this Item could be concluded in the following final Findings or Theses for Discussion:

**3.6.1.** Andragogy and pedagogy are relatively independent disciplines (fields) of the common 'theory of education of the human being' and are related to it in the way the specific is related to the general.

**3.6.2.** It is suitable – with all due respect and taking into account the common traits for all the special disciplines within the framework of the general science or theory of the education of the human being – to take into account the specifics of both special disciplines and the differences in their fields of theoretical, professional and practical activity – education of children/youth and education of adults.

**3.6.3.** We would not wish to do injustice to pedagogy, and without having any prejudices against it, it seems to us to be professionally and scientifically a clearer attitude that andragogy can not be a subdiscipline of pedagogy. We see the basic reason for this in the fact that in the past, pedagogy has paid almost all its attention to the education of children and youth. If it wanted to take adult education on an equal basis under its wing an essential change of its categories and principles, desiged for the education of children and youth, is needed.

We feel we are not exaggerating if we say that it should change its categorial apparatus; the question is whether its possible and sensible; and if it succeeded to the maximum would it really be able to treat equally in practice adult education and the education of children and youth.

**3.6.4.** We see the terminological solution for the relationship between pedagogy and andragogy in the autonomy of definitions in which they are both denoted as relatively different disciplines. This logic should also include the general level – the general discipline of the education of human beings – where an adequate and unbiased expression should be found. Pedagogy as an expression denoting such a relation between disciplines is probably not suitable anymore.

## 4. What does Adult Education Occupy in the Society and in the World?

The question as well as the answers to it are closely related to the standpoints already discussed so far, as the systemic position and the definitions of adult education are strongly dependent on the circumstances within which adult education operates. Various historical influences, the degree of economic and cultural development, the democratic character of the political system, and above all the possibilities which are in a particular society created for the participation of a possibly wide circle of people in the life of the society are those factors which essentially determine the position of adult education. It is therefore in already at this stage – before a more detailed presentation of the opinions of experts in our investigation is offered — o call attention to the opinion of J. Knoll who says that while a more significant place should be assigned to adult education than it has been the case so far we should neither overrate or underrate its role.

Like at all stages we have also in the treatment of the question above encountered great variety of answers, yet quantitatively speaking there predominate answers in which their authors claim that neither in individual societies nor in the world adult education has as yet the role and significance that it is entitled to or that it should have for the development of almost all segments of the society.

### 4.1. What Role should Adult Education have in the World?

In their answers the experts agree that the possibilities for the development of adult education are by no means exhausted. On the contrary. In view of the great political changes (the decline and fall of Communist systems), economic ones (economic recession, the disparities between the developed and underdeveloped nations which are becoming bigger and bigger), as well as cultural, social, and other changes in the society, all of them of global character, adult education is increasingly becoming more and more significant. It seems that the models of development applied so far have been exhausted and that therefore it necessary to look for new ones. The opinion that adult education is not merely a factor of development but rather a factor of survival is not so infrequent among the answers. Problems encountered in the modern world can no longer be coped with only by mobilizing the learning capabilities of the young; if the first half of the century was oriented towards that, the second half of the century will certainly appear in the sign of the mobilization of the learning capabilities of adults.

Among the general findings regarding the significance of adult education the answers bring out specifically the following dimensions (trends) and principles of the prospective development of adult education:

- Adult education should develop itself as a factor of:
  - peace, justice and equality among nations and people
  - multi-cultural and inter-cultural interaction
  - spiritual growth of people and self-respect of every individual person
  - development; changing and not merely adapting oneself to the existent circumstances.
- Adult education must train people to become capable of effective solving of the problems in contemporary civilization, in real, day-to-day life. Here all educational needs (individual, collective, social) are equally important.
- The right to participation in education and respectively to education must be regarded as basic human right. Access to efficient education accordingly has to be ensured for everybody, in all countries. Accession to adult education is particularly important for people in the countries where primary, formal education is weakly developed, selective and hard to come by, or for people who are in educational respect pushed to the fringe of the society.
- Adult education must be an integral part of the entire (public) educational system and accordingly in its access, scope, significance, organization, legal status and financing enjoying rights equal to those in the education of youth. It should be in the service of pursuing and achieving the developmental goals defined at the national level.
- The implementation of the right to adult education and the providing of the basic systemic conditions should be the task of the government (of the state.

### 4.2. What Position does Adult Education occupy in the World?

The standpoints of the authors concerning in the position of adult education in the world and in their countries range themselves between the two extremes that can be formulated as follows:

a) adult education is the central educational sphere, a part of the normal everyday life; and

b) adult education is a marginal field, pushed off to the fringe of the interests of the society.

Experts were for the most part agreed that there exist big differences between the importance of adult education as declared in particular societies and the in the world and the influence and possibilities that adult education in fact has. While adult education is in the world widespread, its significance and its organization remain marginal issues. In the world there are only very few countries (e.g. Germany, Austria) which are according to the opinion of experts engaged in the learning and education to such a degree that adult education is in fact becoming the nucleus of the counties' existence and further development. Adult education frequently does no have a fixed place, it is going on in an unorganised way, but nevertheless it is present.

### 4.2.1. Adult Education has a significant Place in the Society/in the World

Standpoints of this kind are among the answers clearly in minority. They come from some experts in the developed countries in Western Europe, where in their opinion there already exists a consensus about the importance and role of adult education both for the individual and also for the enrichment of the human resources of the state. Adult education is developing into the quartary sector of the public educational system which is in turn reflected in the legal status, administration and financing.

Adult education is also gaining in importance among the states of Central and Eastern Europe, where the changes of the social systems are also the indicators of the development of adult education. In these countries adult education is currently faced with a difficult task: it must rethink its starting points, define its goals, and correspondingly organize itself – so that it will be able to follow up its changed position and become a most pluralistic sphere of the society, as defined by some experts from the countries mentioned.

Although in some countries adult education has a recognized place and working conditions, it would be on the basis of the answers, hard to speak about the significance of adult education as a whole; it is possible to speak only of individual kinds, fields, and functions of adult education:

- It is assigned a significant role in coping with such social and economic problems as unemployment.
- From the viewpoint of adult education as a whole priority is given above all to the formal adult education (education for acquiring basic general education or vocational training) intended predominantly in the compensatory function; such a function is performed also by non-formal adult education in relation to formal adult education. In this way it comes frequently to the impression, and not only the impression, that adult education is a substitute for the formal school system and not constituent part. Formal education is increasingly changing to education for getting employment and is intended for learning practical knowledge and skills. Non-formal knowledge, however, is at the declarative level desirable, important, but left over to the interest and possibilities of the individual, individual groups, and mostly to private or voluntary organisations.
- Education for the labour market is a priority field, both in respect of the financial means provided for it, the amount of legal regulation, organization, and massive participation.

- Adult education is increasingly becoming more significant for the traditionally "non-educational" segments of the society such as industry and culture.

In the underdeveloped countries of the Third World (mostly in certain parts of Africa, South America and Asia (India) the priority task in adult education is in teaching literacy to the vast masses of illiterate adults. Adult education is in such situations a synonym for teaching literacy, whereas the remaining fields of adult education remain undeveloped.

### 4.2.2. Adult Education does not have an adequate Place in the Society/ in the World

According to experts the marginalization of adult education is to be seen in several ways:

a) at the level of the concept

In its structure adult education tends to remain unchanged, traditional, and not suited to the current needs and readiness for co-operation in adult education as well as not suited to expressed wishes for co-operation in democratization processes. At the level of theory the concept is through the anticipation of new educational needs becoming actualized but in practice its implementation is to be reduced or tends to remain unchanged (Pastuović).

b) at the level of the educational system

In comparison with the education of youth adult education "everywhere" continues to have a subordinate position (in the amount of financial means, in organization, legal status); not infrequently a smaller efficiency is imputed to it.

c) in the scope of financial means

As regards the scope of financial means which states allocate for entire adult education and in comparison with the education of youth these means are negligible. Exceptions to this are only some fields, e.g. education for the labour market, where the interest of the state is related to the interest of employers. According to experience in some countries, in the period of recession the state first deminishes or even stops the financial assistance from the budget to adult education (USA, Charters). The financing of non-formal education in particular is often left over the individuals.

d) at the level of legislature

Education is not regulated by law, but left over to the market.

e) as regards organization / the development of organizational network

In organizational respects it lags behind the education of youth; often it is wholly left over to specialised institutions. Institutionally nobody is responsible for the education and training of professional staff for adult education.

f) Adult education frequently still does not have its place among the goals in the life of many people. For most of them education continues to be related only to the SCHOOL and the prejudices associated with it. Owing to the protracted and manysided social crisis also the social and the phychological-motivational climate for adult education is expressly unfavourable. Therefore adult education is in some places even in stagnation or even retrogression (some former Socialist countries).

## 5. To what extent is Adult Education the matter of the Individual's Interest and to what extent is it that of Businesses or Organizations, Communities or State?

The question is an extremely complex one, that is why the standpoints of professionals will be shown classified according to individual groups in which the interest of:

- the individual
- organization
- state

in adult education will be dealt with separately.

### 5.1. Adult Education is the concern of a Individual's Interest

The general opinion in the replies prevailed that adult education primarily depends upon the needs and interests of the individual who assumes, or at least should assume, a certain responsibility for this. However, even a standpoint towards the responsibility of the individual for education does not entirely deny the responsibility of others - organizations, communities and the state. These should enter the education process as partners.

**5.1.1.** The standpoint which ascribes the responsibility for education exclusively to the individual and his/her interests was in the minority among the experts; the arguments could be summarized into:

- The right to education is one of the basic human rights and is expressed above all as the right to independent learning. It is directed by the interests and needs of the individual, who must also assume complete responsibility for this. The only successful education is that which can satisfy the expectations of the individual: any forced (compulsory) education can miss its purpose and turn into a farse.
- Adult education is a matter concerning the individual's responsibility also because it is not conceived as significant on the level of the community or state.

In some of the replies these extreme standpoints have been somewhat modified – the responsibility for education can be a matter exclusively concerning the individual – yet only under certain conditions. Thus the responsibility may be assumed by only those individuals who are capable and have the opportunity of assuming it, as their entire education up to now has been such that it encouraged and enabled them to be "educationally active" for life.

### 5.1.2. Adult Education cannot merely be Personal Responsibility

This opinion prevailed in the experts' replies. They are of the opinion that knowledge/learning is necessary for the survival of both the individual and the community, and that is why a compromise must be found between individual educational needs and the interests of the wider environment. Adult education according to "definition" is a matter concerning every individual, yet its social significance should not be understated and it is therefore the function and responsibility of a collective interest. Joining educational programs is a matter of personal choice, while the responsibility regarding education is a common one. The degree of responsibility which can be ascribed to individual participants and the division varies; it depends upon the kind of education, for example; and it can therefore only be dealt with within a specific context (the development of education, political, economic and cultural circumstances), which differ from country to country.

## 5.2. Adult Education is the Responsibility or matter of Organizations/ Businesses

In adult education, organizations can be the educational party or partner, which in relation with other parties in different ways cooperate in the education process. The concrete responsibility of organizations for education, according to the opinions of experts, primarily depends upon the type of organization. Based on the replies, we could divide them into organizations whose main activity is adult education, these are so-called educational organizations, and into others, whose main activity is not education (business, political, public organizations and associations).

Organizations should, according to the experts, assume at least part of the responsibility for adult education. They find that this, even in the case of educational organizations, is generally poorly defined, non-transparent, too full of principles or expressly partial. An organization's interest in adult education is not manifested as a responsibility for all adult education, but is almost always responsibility for:

- an individual line, field, program of adult education (political education, religious education, vocational training of the work force);
- for a certain target group (organization membership, company employees, the unemployed, the training of managers).

The criterion is usually direct profit for the organization or its membership.

In this context, the role of business organizations is particularly exposed. As regards their responsibility towards education, the experts' opinions differ considerably, falling into two extreme poles. Some are of the opinion that business parties cannot avoid their role and responsibility for developing education on the whole, while again others believe that companies are merely responsible for training their employees. The fact is, and the experts confirm this in their replies, that industrial companies in most countries are interested and support the type of adult education which satisfies their narrow business interests. And these are financial success and an effective and trained work force.

It seems that in market economy conditions, not only business organizations behave marketwise, but that to a large extent this is the characteristic of everybody, even educational organizations. Under conditions such as these the educational needs of marginal groups (invalids, women, senior citizens, migrants, the educationally deprivileged) are particularly overlooked, because organizations with educational programs of this type cannot satisfy their economic interests.

In the replies to this question, the experts act as spokesmen for defining the responsibility of organizations as a responsibility towards partner cooperation between different types of organizations, with the state and the individual. Adult education should establish itself as a field in which all three parties cooperate, invest and have advantages.

### 5.3 Adult Education Is a Responsibility, a Matter of the State

In the discussion of this question the answers are indeed

different. Some experts proceeded from a realistic appraisal of the situation in their countries, others from proclaimed principles about the role of the state and its responsibility for adult education. From both kinds of the answers it unambigously follows that adult education is an activity clearly belonging within the sphere of state policy.

**5.3.1.** Fields of adult education where the state most frequently pursues its interest and responsibility are:

- adult education leading to the acquiring of education (formal education),
- basic skills in writing and reading (literacy),
- vocational training of the unemployed
- professional training of the management

In the opinion of some experts such a priority indicates a misuse of public trust; others see in it an expression of the need for a pragmatic approach.

- Non-formal adult education does not frequenty appear as a national field of interest but rather as a field in which non-profitable, voluntary organizations or social movements are in operation. The one exception here are the Scandinavian countries.
- The standpoint that education is a matter or a responsibility of the individual is in many cases the starting point for the forming of the attitude of the state and its structures, mechanisms and institution towards adult education.
- The state bases its responsibility towards adult education on market philosophy: adult education is treated as subordinated to the laws of the market and the role of the state lies merely in ensuring order an a legal framework for the free operation

of the market. Within this kind of context, adult education is not infrequently equated with professional education and vocational training for the needs of the work force labour, while the responsibility for such education is generally taken over by economic subjects.

While the responsibility of the state for education and for adult education is the largest number of states defined in the constitution which bases the right to receiving education /to education on the fundamental human rights. Despite this it would be in the opinion of experts, hard to talk about any kind of coherent policy of the state in the field of adult education; in some cases such a policy is emerging only with difficulty. The responsibility of the state towards adult education is thus only of principal nature but not concretely defined.

**5.3.2.** Among the fields of adult education indicated by the experts as those where the state must ensure its full influence and take over the responsibility for them are:

- formation of national educational policy,
- training and educationg of experts in adult education,
- stimulating of development and research work for the needs of adult education,
- financing of adult education

As regards the financing of adult education the opinions of experts may vary considerably. Some represent the viewpoint that with suitable mechanisms the state should ensure an equal financial status to all kinds of adult education, other again see a solution above all in combining various financial sources for various kinds of education.

A survey of the standpoints concerning the responsibility for adult education may be summed up as follows:

"No subject, either the state, an individual or an organization, can or may undertake the entire responsibility for adult education since the concentration of responsibility of the part of the state represents a possibility for manipulation, while the interest of the individual are but too often limited by and subordinated to narrow, every life situations and do not reflect the broader needs for knowledge."

The responsibility for adult education is common concern. But who is and to what extend he is the subject of the responsibility depends in a particular society on specific contexts of the moment, contexts reflecting the degree of the development of economy, culture, democratization of societal life, tradition in education and the role played by it in adult education.

# PLENARY PAPERS
## Reconceptualising Adult Education for Development: a Western European Perspective

**Peter Jarvis**

The theme of this conference perhaps reflects the socio-political context within which it is taking place; Slovenia is a new country looking forward in anticipation to a different future in which it can develop and find its place within the community of nations. Even as new nation states are being born, however, old ones are facing an uncertain future. The nation states of Western Europe, for example, are beginning to question the extent to which they can remain economically and politically independent and they are exploring ways of creating a new Europe in which each country merges some of its sovereignty into the greater European Community. There are many reasons for this move, some of which will be touched upon below but it is clear that the movement itself raises quite major questions about the concept of development and this will form the first part of this paper. The thesis will be that Western Europe is entering a period of late modernity which itself 'cannot be grounded in the realities of the nation state' (Bauman, 1989, cited in Featherstone, 1990, p.12), unlike the claim that the differentiation of the capitalist economy and the nation state lead to a form of stability (Habermas 1984, p.158), and that this will affect radically both the purpose and function of the education of adults within it. Having established this position, which touches upon the fourth issue posed for this conference, its implications for the other four will be developed in relation to two sections – one on the education of adults and work or occupation and the other referring to the general education of adults. Finally, a brief concluding discussion will address each of the five issues of this conference in relation to the argument of this paper.

### 1. Reconceptualising Development in Late Modernity

The concept of development is a much more complex idea in contemporary society than perhaps ever before: a distinction must be made from the outset in terms of personal and social development. The former will be discussed in greater detail later in this paper but it is necessary to explore the social and cultural issues underlying development in relation to an analysis of the current situation in Western Europe.

Underlying the concept of development has been a philosophy of progress, the idea that history is linear and progressing towards a more ideal state in which people should be emancipated in order to achieve their full human potential. This appeared to be a rational and self-evident process, almost one which was divinely ordained and one to which politicians felt free to appeal, irrespective of whether they themselves came from the right or the left of the political spectrum.

Indeed, for Western Europe and the United States, the lifestyle that emerged as a result of the Industrial Revolution and the Renaissance resulted in a tremendously high standard of living, which appeared to be self-evidently the goal of society. This was modernity. A sense of arrogance about Western Standards emerged and the idea of 'the West and the Rest' (Hall, 1992 pp.275-320) was commonplace in the nineteenth and early twentieth centuries. The result of this confidence in Western culture resulted in a confusion between the ideas of development and modernisation and it is perhaps significant that the two concepts become to be regarded as synonymous. Indeed, in Japan, the word modern frequently refers to things western. Consequently, many approaches to development, and aid-giving, were directed towards introducing western lifestyle and culture into less economically advanced countries. Freire (eg.1972, pp.121-135), among others, makes this point in many of his writings, especially where he refers to cultural invasion, when he means that Western culture has been imposed upon other societies, which meant that the idea that the western way of life has been seen as the goal of progress – but is it the goal of development?

This is a much more fundamental question and it could well be argued that development is the process whereby nations control the direction of their own progress and develop in their own direction, whereas modernisation is a process of westernisation. This distinction is quite crucial, since Western Europe and the USA are entering a late phase in modernity, one which some scholars regard as high modernity, others of late modernity and others actually consider it to be post modernity. Certainly it is a time when fundamental questions are being asked about society, progress and history, and even whether the West now knows where it is going. Indeed, is there now such a thing as development as far as Western Europe is concerned?

Clearly the wealthy life style of the West has been the envy of much of the world, but in achieving it there have been other changes: this is a society where the pace of change is extremely rapid, driven by instrumentalism and technology; the scope of change is global so that the world has become a smaller place and the market for buying and selling of both labour and commodities has become dominant and international, with the West's supremacy declining. these changes have had far reaching effects in terms of institutional change both at the level of the nation state and the organisation – with the significance of the national state declining in the face of the multinational corporations and organisations becoming international and disembedded from a single locality.

It is a world where the high standard of material living obtained through industrial capitalism and the market is to be contrasted to the ontological insecurity it produces for individuals – a risk society (Beck, 1992). This is a fragmented society, individuating and uncertain: a world where an increasing number of people do 'not know what the world is coming to these days' and need their therapist in order to cope with the ontological crisis that confronts them for they find no certainty in their lives, while others find their certainty and their identity in religious or political fundamentalism. Another feature of the search for identity is through consumption and the manipulation of signs and symbols (Baudrillard, in Poster, 1988), a phenomenon to which further reference will be made below. But, and perhaps even more significantly for the purposes of this argument, it is one where the success of the modernity project is being questioned since it has clearly not resulted in a utopian world (Jarvis, 1993a, 1993b) – with war, rumour of war, loss of a sense of individual purpose and meaning and people becoming more aware of the risks of contemporary living. It is one in which the idea of post-modernity has become a feature of the discussion and the idea of development has become less conspicuous as individual countries' economies face problems in the light of global division of labour and markets. Indeed, the idea that there is perhaps no direction to history has begun to assume a greater degree of prominence and that this is a contingent world (Rorty, 1989), and these ideas which have tremendous repercussions for education.

Whatever direction society takes depends not upon a universal belief in a God who controls destiny or an inevitable direction of historical progress agreed upon by all, but on the global socio-economic and political situation and on the people themselves. There is no inevitability about its direction or, indeed, no universal agreement that there should even be a single direction. There is, therefore, no historical concept of progress but only of historical process. Development, therefore, is itself an ideology which can be politically manipulated and whatever meaning it is given is then transmitted to the people, by those who exercise power and control over the mediating institutions; the powerful are able to create desirable images and ends for individuated humanity, often through the power of advertising. Does this mean that each country will be free to control its own destiny and work out the direction of its own development, as Freire and others have sought? Regrettably the answer to this must be in the negative, since late modernity has brought with it a process of globalisation (Robertson, 1992). One of the features of this new world is that of a global market, in which all societies are players and the autonomy of nation states is being diminished, while the politicians sometimes endeavour, not altogether successfully, to contain the powers of the market through their own legislative assemblies and international conferences.

The western world is at a crucial stage in its historical process and it is within this context that it is necessary to place the education of adults. But before this is done, it has to be recognised that politicians are not necessarily facing up to the question about the extent to which the enlightenment may have failed – rather they are still searching for that mysterious something that will restore the West to its former glory and in so doing they are increasingly turning to education. Nor are industrialists or financiers suggesting that the West is about to embark on a period of postmodernity, but they do recognise that the West is declining and that they have to transfer manufacturing industry to other places in the world in order to ensure efficient and/or cheap production. Hence political policies are still being made that imply that the economies of western countries will rediscover their former glory while, by contrast and in practice, economic ones are bringing about a level of decline in the name of industrial capitalism. At the same time, some scholars are questioning the stage that the West has reached. For them, the economic growth for which the politicians call is a mirage and development has become an ideological issue and a personal and individual phenomenon.

For the purpose of this discussion, therefore, it is necessary to divide education between that which is specifically vocational and that which is not. This is an arbitrary division in a number of ways, since it can be shown that the one affects the other.

## 2. The Education of Adults and the World of Work

It is necessary from the outset of this discussion to recognise the complexity of this vocational world and not to over-simply the position. There has been a decline in the primary and manufacturing industries in the West and an increase in those orientated to the service sector. As Braham (1992, p.280) points out:

> the labour market is not a single entity, but a whole series of labour markets marked by divisions not only organizations, skills, hierarchies of authority, geographical locations, and so on.

Perhaps one of the most significant changes has been the emergence of the dual labour market, whereby there is a social and economic differentiation between the primary sector in which jobs are knowledge-based, skilled and reasonably permanent and the secondary sector where jobs are not grounded in knowledge, are unskilled or semi-skilled and more likely to be of a temporary nature. This means that there has to be functional flexibility and workers have to move to where there is some form of employment rather than staying in the same job all their lives. There is, therefore, always a pool of unemployed and in times of recession that pool grows and cuts into the primary sector as well. This uncertainty is increased by the global factor of the multinational corporations which can and do transfer production to countries where it is cheaper and more efficient, which has resulted in the continuing decline of manufacturing industries in Western Europe, etc. It is in this world that education has to function and it and work have become closely related; indeed, education is regarded as the 'handmaiden of industrialism' (Kerr et al., 1973, p.47), something that it has clearly been shown to be – whether, or not, educationalists approve of the process. However, the dual labour market has considerable implications for the education of adults: 'for those in the primary sector there is the need for continuing vocational education but for those in the secondary one and more likely to fall into the pool of the unemployed there is the need for training so that they can face either the world of unemployment or the often overlong process of getting a new job.

Continuing vocational education has become a rapidly expanding field, universities and colleges are all seeking to offer additional education to those who are in work – functional degrees and diplomas, e.g. the MBA degree, have become commonplace. Colleges and universities are striving to attract more students to their taught higher degrees (both masters degrees and doctorates), and even engaging in a competition to recruit more students by seeking to undercut their rivals in terms of the fees that they charge or even the amount of remission that they are prepared to award for prior educational experience. In addition, it is being recognised that potential students might not be able to gain educational release in working time, so that educational courses are now being offered during evenings and at weekends and distance education is becoming much more widely accepted. Courses are becoming modularised, irrespective of epistemological considerations, so that they can be more flexible and be marketed as independent units or as parts of a wider qualification. Flexibility and costs have become major concerns as education is becoming a more marketable commodity and academic qualifications have become symbols of the education which has been purchased. Indeed, it is now common to find educational institutions advertising the symbol of the education, that is the qualification to be gained, rather than the knowledge learned or the advantages of studying that specific field of knowledge. It is becoming difficult to imagine that academic standards are being maintained, despite the valiant efforts of nearly all major educational institutions to introduce systems of quality control.

Clearly, employing institutions also wish to train their own personnel and, traditionally, this has carried no qualification with it. This has now changed and employing organisations are awarding credit or seeking credit rating for their courses and collaborating with educational institutions in order to offer joint degree/diploma courses. Since qualifications are signs of a purchased commodity, it has become important that these in-service courses should carry qualification, so that accreditation of courses and credit transfer have emerged as major features in this system. People can now carry their educational qualifications gained with one company as part of their portfolio in case they ever enter the labour market again. the more qualifications they have, the greater the sign value, even if they are superfluous to the work being undertaken – indeed, it is often claimed that people are over-qualified for the jobs that they do.

By contrast, the secondary sector of the labour market does not require knowledge-based highly skilled personnel, but rather a reserve army of labour which can be called upon to respond to wherever there is a need for additional labour; this has to be functional and flexible, itself a symbol of modernity. Consequently, there are an increasing number of schemes for training the unemployed, preparing them for the eventuality that they might be called for interview for a job. These skill centres concentrate not only upon occupational skills, but also social and life skills, helping people to look for work, training them in presenting themselves more effectively and giving them a broader range of occupational skills. For some scholars, this is a form of social engineering, with the unemployed being kept busy rather than being left to grow discontented with their lot, while for others this as a genuine attempt to make education useful to the unemployed, helping them to gain work and an enhanced social identity. Even these lower level courses are being certificated, demonstrating the commodity value of the qualification.

Work is also beginning to dominate schooling, with school curricula having to take into consideration the functional subjects of the world of work rather than some of the more traditional school-based academic topics. Work-experience is also offered by many schools, trying to prepare children for the complex world into which they are going. At the other end of the age range it is being increasingly recognised that people might well live for many years after they retire from work and, because work has dominated a great deal of their lives, they are being offered pre-retirement education in order to prepare them for a world beyond work.

Different occupations and professions educate members of their own specialism and, while there are a number of developments in shared learning especially in initial vocational education (see Project 2000 in initial nurse training), research into the success of these schemes is still on-going with some research suggesting that it is not very efficient (Howkins, 1991). The fact that there is a division of labour – both in terms of individual occupations and also with the dual labour market, suggests that education must now be offered as a relevant and cost-effective commodity in the education and training market, rather than its being centrally planned and regulated – as it was during the time when government was confident that it could direct its people along a path to a better world. Indeed, as Bauman (1992, pp 156-174) argues, the collapse of modernity is epitomised in the collapse of central planning in the Eastern bloc and the emergence of the market economy and this is also true for central planning in education. Herein lies a paradox: the market demands both flexibility and individuality and these have occurred but, at the same time, people need to understand the variety of educational qualifications being offered and so there are attempts to standardise educational qualifications across the different occupations and, in the United Kingdom, this is occurring through a system of national vocational qualifications (NVQ).

Through such education and training for adults, it is anticipated by some that eventually there will be some form of economic upturn and that there will be an equipped workforce ready to respond to the challenge to assist in the continuing development of their country, although if Western Europe has entered a post-industrial phase, then this might prove to be a vain hope. Having examined briefly the education of adults in relation to the world of work, it is now necessary to analyse more general education for adults.

### 3. General Education for Adults

It has been argued elsewhere (Jarvis, 1992) that learning is the driving force to human development, as the human essence grows and develops within the human body. Learning, therefore, is fundamentally different from education – learning is the process of transforming experiences into knowledge, skills, attitudes, values, emotions and the senses. It is the process through which people's human-ness emerges. Education may be differentiated from this, since it is the institutionalised process of learning and, therefore, a process that is open to external influence in a variety of ways. Indeed, Dewey (1916, pp.49-50) concludes that all life is development and that development is living, but the British philosopher of education, R.S.Peters (1972), claims that it is difficult, if not impossible, to formulate a general theory of development, since people may be highly developed in some aspects of life but less so in others. But there is a sense in which educationalists have concentrated on the process of human becoming rather than that of human being. They have, consequently, concentrated on the process of developing although they have tended not to specify the direction, or directions, of that development. They have tended to regard the educated persons as becoming more knowledgeable and rational as they become more fully developed, so that they are in a position to act authentically as human beings.

This is perhaps not the place to raise a great many questions about this argument, although it has to be noted that in this late modern world, concepts like rationality are being questioned. Max Weber pointed to four different concepts of rationality and this discussion is becoming even more relevant as neither the ends nor the means of action by which those ends are attained now appear to be universally acceptable. The extent to which rationality is no more than ideology and dominant rationality no more than dominant ideology is now more than a sociological exercise. What then is the meaning of human life becomes a significant question (see Jarvis, 1993a pp.91-104); Leirman and Anckaert, 1993, pp.263-266) in a world of uncertainty. To what end do individuals develop? What should be the aims of education? These are the philosophical questions that might well underlie analyses of education at this time.

General education for adults might again be examined from the perspective of those who have cultural capital (Bourdieu, 1984) to enjoy education and those who need a more basic form of education. Naturally, this distinction is an over-simplication and employed here only as a heuristic device, although it does reflect a similar type of differentiation to that drawn in the previous section.

Nevertheless, adult basic education, as it has now become, is a major element of general education for adults. the discovery that many adults were illiterate, despite their years of schooling, came as a considerable shock when it was recognised in the 1970s. Literacy schemes were inaugurated during this period but the concept itself has changed from merely relating to the ability to read and write, to numeracy, oralcy and life skills. Adult basic education has been defined as:

> a range of educational provision and associated learning which includes literacy and a range of other verbal skills, including English as a second language; basic skills in number; and a body of general knowledge relevant to the day-to-day lives of adults in society; together with those other elements of education both formal and informal without which an adult might find himself cut off from continuing education, vocational preparation, or cultural and recreational activity.
>
> (ACACE, 1979, p.12)

The term computer literacy perhaps indicates the direction in which this concept will next expand.

The significance of the discovery that there were some adults who could not read and write led to welfare states in the West making such provision for adult basic education as was necessary. However, the welfare state has become a drain on societies which have declining economic resources and welfare itself is having to be restricted. Nevertheless, some forms of adult basic education are still provided, often within the context of skills training for the unemployed, etc. In addition, there are many other adult basic education enterprises and a lot of money is still spent on its provision (see, for example Beder, 1991). However, the question needs to be asked as to whether state provision of adult basic education is altruistic or whether there are other reasons. Naturally, welfare must be regarded as one, but another may stem from the fact that the modern state is bureaucratic and the language of bureaucracy is writing. Hence, it is more functional for the state to have a literate population (Jarvis, 1993b) than one for which it has to provide amanuenses for the illiterate. However, the direction of literacy appears to be functional rather than developmental in any other way. Indeed, Freire's (1971b, Freire and Macedo, 1987) rather political approach to literacy has been virtually ruled out since no form of political education is encouraged in these curricula. Individuals should be able to take their place in society rather than suggesting any direction in which they should develop as a result of this educational process. Functional literacy has become a major aim of adult basic education and functionality is itself a reflection of modernity, according to Baudrillard (Kellner, 1989, p.9), thus illustrating the consumer orientation of modernity.

However, other forms of general adult education for adults, through adult education classes, have traditionally not been certificated. Liberal adult education, for instance, has been a part of the educational provision for many years. Indeed, the folk high schools in Denmark, University extra-mural classes in the United Kingdom and the 150 Hour programme in Italy have all eschewed certification. However, the market ethos has now overtaken many of these systems and there is discussion about certificated courses in Danish folk high schools and liberal adult education is rapidly moving towards a fully certificated form in the United Kingdom. Now the educational qualification is a sign of the cultural capital possessed by individuals and through the purchase of additional educational commodities the sign can be changed to demonstrate the amount of knowledge consumed through the institutionalised learning process. With the introduction of accreditation of prior experiential learning (APEL), the commodity can be bought at discount prices in the educational market place and wise buyers seek the best purchases for their own purposes. It is significant that often the courses that are certificated are the same, or similar, to those which were previously not certificated – change but no change, or as Baudrillard (1968) suggests:

> Everything is in motion, everything in changing,
> everything is being transformed and yet nothing changes.
> Such a society, thrown into technological progress,
> accomplishes all possible revolutions but these are
> revolutions upon itself. Its growing productivity does
> not lead to structural change.
>
> (Le systeme des objects p.217 cited Kellner, 1989, p.11)

Educational institutions advertise their courses, just like other market providers, and even general education has become a commodity. However, it is the sign that it advertised – Study for a University Degree – rather than the education itself. In order to be consumer the commodity must become a sign, according to Baudrillard, who defines consumption as 'a systematic act of the manipulation of signs' (Baudrillard, in Poster, 1988, p.21). Individuals are, therefore, free to purchase their own education and develop in the direction that they wish, or at least in one of the directions that they are offered through the market. They can reinforce their own understanding of themselves through the educational signs, among other signs, that they display. Indeed, the more prestigious the commodities, the greater the sign value.

It is, therefore, not surprising that self-directed learning is becoming very prevalent throughout the United States and elsewhere (Candy, 191, inter alia) and that institutions, like free universities (Draves, 1980) and the University of the Third Age are emerging where no credit is given since the learning is about human being and becoming rather than human having and consuming (Jarvis, 1992). Here people can learn, grow and develop, even within a market framework, but without reference to the qualification.

## Concluding Discussion

It may thus be seen that functionality, a symbol of modernity, is to be discovered at the lower end of the educational spectrum and this is certificated to demonstrate its market value. But at the higher end there is a superfluity of qualifications which indicate something of wealth of cultural commodities that have been consumed. As Western society enters the period of late modernity, the education of adults might be conceptualised as a marketable commodity that might be consumed by the educands for a variety of reasons, only one of which might be the pure love of learning. However, the way that individuals make use of their learning, however it be acquired, is the learners' own responsibility and it can only be hoped that in some instances it is used to help create a world which the actors consider to be better and more human (Freire 1972b) than it sometimes appears.

What then are the implications of this analysis for the questions that underlie this conference?

Throughout this argument, education has been presented as the marketable commodity rather than learning; this distinction is fundamental to comprehension of the foregoing argument. But education is not a single commodity but a variety of commodities and any central planning of a single system of lifelong education is doomed to fail, since it is the antithesis of the global market.

Common to all the forms of education on offer are the processes of teaching and learning; this is true whoever the clients, so that the distinction between education for adults (andragogy) and that of young people (pedagogy) is over-simple. A broad distinction is made here between the study of the educational process and the study of educational systems. There may be different subjects and different teaching and learning techniques for different groups of learners and different subjects etc., and the study of these constitute part of the field of educational study – an element which refers to the educational processes themselves. However, studying the educational systems is wider and more complex since it involves the study of society itself. This analysis has been presented from a sociological perspective, others have been undertaken from a political (Jarvis, 1993b), social policy (Griffin, 1987) and other social science disciplines. Education is a commodity in the global market and in late modern society cannot be separated from it; indeed, education is influenced by the wider world of industrial capitalism and by the demands of the market.

Learning is the driving force of human development but in a world which constrains and constricts, it is a paradoxical process (Jarvis, 1992). The study of learning needs to be broadened beyond the psychological to the sociological (Jarvis, 1987), the social philosophical (1992), the metaphysical (Jarvis and Walters, 1993) and in a multidisciplinary manner (Mulligan and Griffin, 1992), inter alia). It is here that the philosophical may take root. It is through learning that individuals grow and develop, something which might be enhanced through educational provision but this is not necessarily the outcome although it is almost certainly the avowed aim of the educators who are providing it.

Education, then, has become a commodity, learners are becoming clients or even consumers and the educational qualification is a sign of the value of the commodity purchased in the educational market in a late modern capitalist society. Obviously this is not how educators perceive their role, for most who enter this field are idealists seeking to offer a service to their fellows but even welfare has become a commodity in this world. Is there, then, no hope beyond the market? People do learn and grow and develop, they see beyond the facade of the signs and time does not stand still, so that all is change – even the market! There is still a radicalism and a value rationality among humankind which point beyond the market and the consumer ethos to another phase in the human process, about which there are few indications at the present time.

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# Adult Education from the Viewpoint of Developed Industrial Countries of the Far East

**Makoto Yamaguchi**

## 1. The Cultural Climate of Adult Education in the Far East

The Economic development since the 1970s' in the Far East has been remarkable. If China with a population of 1133 million is added, the Far East region is not only a textbook exsample of economic development but also will become a concern for world economy.

Before the Great Navigation era of the 15th, this region including China, Japan, Korea, Hong Kong, Taiwan, Macau and Vietnam shared Hanzli (Chinese characters) and Confucianism. The hanzi is quite different from European style writing system. Letters themselves itself express meanings or ideas. Through transmitted literature, Confucian teachings and systems in this region called the "Hanzi -Confucian Cultural Zone", defused in the 3rh century to Korea and in the 7th to Japan. It promoted very high standards of culture and education.

Since then, Hanzi learning and Confucian teaching has become very respected and people learned moral and lifestyle teachings of Confucianism.

In the Far East, learning was considered extremely important by Kong Zi, the founder of Confucianism. For that reason, peoples' consciousness of learning and educational standards was considerably high.

In this region, except Japan ,"ke ju (imperial examination system)" was implemented since the 6th century. This is a system in which a person who mastered arcane Confucianism and passed the examination obtained an irregularly higher position in the imperial hierarchy. Even to the present, there is an influence with respect to the examination, qualification and certificate. This system created an academic career society, which still existis, even at the present time. Therefore, even poor parents are enthusiastic about education for their children.

Confucianism was the ruler of logic during civil war in China. The morals and system of Confucianism requires family-like "he (harmony)". Likewise, integration of family, society and state are required to integrate people into likely relationship of father and brother or teacher and student. Therefore, individuals should devote loyalty to the society or state where they affiliate.

These ethics require selfless loyalty to the associated group. Many people point out that this loyalty contributed to the rapid economic growth in the countries of the Far East.

Confucianism is very strict in the fact that man is superior to women. The consciousness and its social system are still deeply rooted in sex roles and social systems in the Far East. Women are a cheap labor source that does not continuing working until the retirement age. Also, loyalty to the society and the state logic easily fitted to Karl Marx theory. Now China an Vietnam have taken up this ideology. After the Second World War, Japan and Korea experienced the occupation of USA, and Taiwan was also very much influenced by the USA from the assistance it received. These countries were influenced by American democracy and way of life. Hong Kong is still under the administration of the United Kingdom.

At present Korea and Vietnam no longer use Chinese characters. But Korea has taken up the Konfucian spirit as an educational policy to foster national identity.

| | GNP (US$) | Second school | Higher education | Literacy |
|---|---|---|---|---|
| | | student (%) | student (%) | rate (%) |
| | •1 | •2 | •3 | •4 |
| Korea | 6,408(91) | 97 | 33.9 | 94.0 |
| Japan | 33,405(90) | 99 | 30.6 | 99.3 |
| HongKong | 2,389(91) | 75 | 12.8 | – |
| China | 370(90) | 48 | 1.7 | 69.3 |

•1 Asian Affairs, Asian Economic Institute, Japan
•2 & •3 Source Unesco statistic Year Book 1992
•4 Unesco Regional Office, Bangkok, 1988

## 2. Definition of Learning of Adults in the Far East

Japan and Taiwan use "social education". The term used by Japanese "social education" is likely called in the West "liberal adult education" which does not lead to qualification and pursuit of knowledge by the learner only because of an interest in learning, but also seeks to promote a more mature and wiser society.

According to the 1949 Social Education Law in Japan,"Social education" implies systematic activities of education (including physical education and recreation) primarily for out-of-school youths and adults, excluding such educational activities as are conducted in schools as part of curricular work in accordance with the School Education Law.

In October 1987, the Ministry of Education, Science and Culture promulgated "Eductional Reform towards 21 century" and has moved towards a lifelong learning system, in this connection, not in terms of social education, but adult education or andragogics is gradually coming to use among research workers.

Socaial education in Taiwan aims for a harmonious development in the community and increasing the cultural standards of the people. It is characterized by the taking up of eight common moral items such as loyalty, filial piety, benevolence, justice, harmony and equality from Confucian teaching.

In Korea the term "lifelong education" has been used since 1980 when the constitution was revised and the sentence "The states should promote lifelong education (Article no.31)" was inserted. Also in the same year "social education Law" was promulgated. In accordance with such regulations, learning activities were implemented at the stage of adulthood.

Hong Kong, and Macau use the term "continuing education". Hong Kong emphasizes workers' education, which in Macau civic education is stressed. Macau is territory where people are intransit.

In 1991 Vietnam established the Continuing Education Department, which is responsible for organizing non-formal adult education activities. Before, Vietnam used the term "Complementary Education" in referring to production oriented provisions. Non-formal education stresses scientific and technical development and gives priority to economic development. However Vietnam also emphasizes democratization and humanization of social life. This means education for illiteracy among adults, education for drop-outs children and training of workers especially in rural areas.

In Hong Kong and Macau, the English language is recognized as a major adult education need for modern development. China has used "Adult education" since 1984 when the "International Symposium on Adult Education" sponsored by the International Council for Adult Education, was held in Shanghai. Before that, cadres' Education, workers' education, and peasants' education were used. The adult education was rapidly resumed and has experienced further development. It is paying more attention to on-the job training.

### 3. Field, Contents and Uniform System of Adult Education in the Far East

Japanese activities of social education are carried out in divese ways on the basis of people's voluntary and spontaneous desire for learning.

The contemporary society is defined in the terms of "highly information-intensive society", "international society", "aging society" and "society of equal and joint participation of men and women". In this context, every citizen is keenly required to live an enriched life, aiming to develop his or her personality to the full, and striving to achieve.

In Korea, adult education is much more stressed on manpower for economic development and Confucian teaching for stability of moral in the society as well as the state.

The educational policy of lifelong education stress training for officers, aiming for democratic and capable administrator and clerical workers. The purpose is to meet the administrative needs of; ability of management and consciousness raising of the value of service to the people. Secondary vocational training for workers is also available, mainly for workers of the heavy and chemical industries.

Since 1980 Korean economic power has rapidly increased. In need of manpower, enterprises themselves train workers using up-to-date ability development theory, systematic and continuing training. "The Semaul Movement" is the most distinctive adult education program in Korea. The movement is a national campaign for community development aimed at improving the spiritual quality and economic progress of the nation.

In Taiwan, since 1991, the Social Education Development Project, adapted at the 6th National Education Conference, has been implemented with the purpose of fostering potential abilities necessary for industrial development, promotion of a balanced development of the community and increasing the quality of life. It includes: adult education, family education, cultural education, performin arts education, science and skill education for ordinary people, traffic security education, library education, museum education and audio-visual education.

In 1991 "a guiding principle of integration of the nations (Taiwan and Main Land China)" was adopted with Chinese Culture revival movement.

In Hong Kong there is very little government commitment to continuing education as a development strategy. Continuing education in Hong Kong is emphasized on workers' education. Workers need to develop as total human beings – as producers and citizens is emphasized. Workers' education enables them to lead a healthy working life. A Hong Kong leader says the program should be designed to empower workers to think, to question, and to participate in making cultural, social, political and economic policy and decisions and to bring about change.

The contents of adult education in China is connected with increasing production. In China adult education is divided into two categories, that is academic career and non-academic career. Adult education schools a part of non-academic career area, including literacy education in accordance with the 1988 regulation on the eradication of illiteracy.

In 1987 the Chinese State Education Commission promulgated "Decision on Reformation of Adult Education and Development" which follows: 1) consciousness raising about adult education in the whole society and its important status and influence 2) stress on implementation of in-service training 3) reform of adult education schools and increase the efficiency and quality of adult education and 4) active implementation of continuing education, professional training and on the spot training after graduation of university.

In summary, in the Far East there is a diverse definition, concept, contents at the level of economic development. However, the author understands andragogy is a education or learning at the stage of adulthood, during the lifelong learning process. The purpose of adult education is to develop abilities, enrich knowledge, improve technical or professional qualifications or to change attitudes or behaviour in the two fold perspective. That is full personal development and participation in a balanced and independent social, economic development. At present every citizen is keenly required to live an enriched life, aiming to develop his or her personality to the full and striving to achieve self-fulfilment.

## 4. Relations between the Education of Children and Youth and the Education of Adults

The author expected that scientific studies of adult education will be developed under the category of andragogy. Adult education, which deals with human maturity will not be limited to only borrowing theories from pedagogy, which is mainly personality development of younger generations. Of course, as a branch of the science of education, andragogy will share the fruits of educational research, to a certain extent with pedagogy, both of which have taken the responsibility to expand the philosophy and theory of education considerably.

Japan and Korea have moved to lifelong education which means that education starts from birth in Japan and from the fetus stage in Korea to the end of life.

In Japan, education or learning for children and young people was oriented around school of formal education. Out-of-school education, called youth education, is included in social education and mainly stresses group activities.

Since September in 1992, a five-day schooling system has been executed in Japan. Leisure or free time activities are increasing at Juku (second school), museums, libraries and children's centres. Now, hot discussions are being conducted on what is the basic scholastic ability. Adult education and youth and children's education, some times have joint programs, beyond the generation, to help understand life's course and transmit the local tradition culture in the community.

In 1987 Korea promulgated, "Youth Law", with aims of up-grading the family function, youth schools and youth activities out of school. It is mainly vocational training for working youth. It emphasizes national spirit, such as recognition of free democratic ideology and education, understanding of socialist countries for future unification of North and South Korea.

## 5. Place of Adult Education in the Contemporary Society

The developing countries in the Far East give adult education important status among the policies for economic development to secure a high level of manpower and foster national identity. However, these countries are at present suffering heavy public disorder. They are not yet aware of these very severe living environment as well as their health problems. Adult education offers opportunities to learn about health, environment, quality of life, sustainable development and politics.

OECD discussed "High Quality Education and Training for All", and suggested two categories as a educational policy. One is "lifelong learning as consumption" and the other is "lifelong learning as investment". Of course the terms of consumption and investment are borrowed economic terms.

Cultural and recreational activities are not a practice for the sake of future economic development but for their own personal satisfaction. This kinds of activities could be called "consumption" in economic terms. In line with recent socio-economic developments and changes, it should improve the quality of life. Adult education should contribute to enrichment through access to culture and learning.

Adult education should contribute to community development and provide opportunities to learn about social welfare, tax, administration, and politics through the method of participatory research.

In the contemporary age, large populations are moving beyond their borders for political or economical reasons as refugees or migrant workers. The host countries became multi racial and multicultural societies. Adult education should correspond to these phenomenon.

Considering such diversity of culture in a community, we should recognize adult education should create the political meaning of culture as well as new citizenship.

The author understands that adult education in the society should contribute to: 1) enabling individuals to become active participants in the process of social change that will lead to sustainable development and peaceful society; 2) promoting overall development of vocational capabilities of workers through their working life; 3) universalization of education in the process of lifelong learning and rectification of main inequalities based on sex, race, age and social class.

## 6. Adult Education as a Matter of an Individual's Personal Interest and Responsibility of Enterprises and Organizations, Communities or the State

According to the survey "Learning consciousness of adults", in August 1991 by the National Institute for educational research, (Japanese Government) adults are interested in learning hobbies, second is sports and recreation activities and the third is primary health care. And following the above mentioned are computers and liberal arts.

NGO organizes programs based on their aims at there time of establishment. In Japan tremendous small study groups and circles exist. Their activities consist of group work, and the subject of learning is based on the interest of group members. These groups sometimes connected with voluntary services in the community at library, museums and social welfare facilities. In Japan, private cultural centres sponsored by industry are highly developed. This is an educational or cultural industry for profit making with the company's main business being news papers, broadcasting, department stores and railways. They provide tremendous variety of courses, in all levels and subjects. Industry also offers a small amount of financial assistance to NGO concerned adult education programs to promote their activities.

The author understands that the responsibilities of the states are as follows: 1) collection, adjustment and provision of learning information; 2) research and study the needs of citizens and evaluation of learners; 3) development of learning method based on the community; 4) training of professionals and group leaders; 5) introductions, advice and other assistance in networking among organizations concerned with adult education.

In conclusion, adult education for development in the Far East should consider not only economic development but also sustainable development as well as cultural development. This means more human oriented and delicate development towards planet earth. And consideration of participation in decision-making and planning of programs by the learners school be taken into account.

## Summary

In the Far East there is diverse definition, concept, contents at the level of economic development. However, the author understand andragogy is a education or learning at the stage of adulthood of lifelong learning process. Purpose of adult education is to develop their abilities, enrich their knowledge, improve their technical or professional qualifications or to change their attitudes or behaviour in the two fold perspective, that is full personal development and participation in a balanced and independent to socio-economic development.

Japan and Korea have been moved to lifelong education which mean that education starts from birth in Japan and fetus stage in Korea to the end of life.

OECD discussed on "High Quality Education and Training for All". And suggested two categories as a educational policy, one is "lifelong learning as consumption" and other is "lifelong learning as investment". Of course the terms of consumption and investment borrowed economic terms.

Cultural and recreational activities is not a practice for the sake of future economic development but for their own personal satisfaction. This kind of activities could be called "consumption" in economic terms.

The responsibilities of the states are 1) collection, adjustment and provide learning information 2) research study of needs of citizens and evaluation of learners 3) development of learning method based on the community 4) training of professionals and group leaders 4) introduction, advice and other assistance on networking among organizations concerned with adult education.

In conclusion adult education for development in the Far East should consider not only economic development but also cultural and human development. It means more human oriented and more delicate development to earth planet.

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# Adult Education in Latin America

## Francisco Vio Grossi

This paper intends to present the state of adult education in the Latin American region rather than analyze it. The presentation is organized into four parts: (I) Historical development of Adult Education activities (II) Current state of these practices, issues and main tasks (III) Adult Education in the nineties (IV) Adult Education Agenda.

## I. Historical Development of Adult Education

### 1. Its Foundation in Latin America

**1.1.** Adult Education (A.E.) has a long-standing tradition in Latin America; it has been built up by successive contributions which have criticized, added to and sometimes improved past experience.

The first initiatives go back to the Spanish conquest and take place in missionary schools established by European priests. They sought, at different levels, Indians' assimilation of western culture, habits and values and the teaching of handcrafts and trades (cfr La Belle, 1980). Even then, two tendencies emerged: a dominant and representative one made of Franciscan and Dominican priests who stressed the subordinate incorporation of students into western Christian culture in Mexico, Peru and Ecuador; and another one, weaker and more punctual, fostered by Jesuits in the Guarani missions, concerned about respect fot and development of the mission members' own culture.

**1.2.** The weight of education geared at social integration passed the threshold of Latin American independence (first quarter of the 19th Century), although at that time the task of building up nationalities was to determine the outlook, contents and target groups of such plans.

The Century witnessed the emergence of Adult Education trends set forth by different educators who in different manners, pursued similar goals.

On the one hand, the Catholic Church, in addition to imparting the catechism, taught trades and instilled moral principles. On the other hand, official education sought to disseminate basic instrumental knowledge, together with values and habits which would help lower classes to adhere to the national project established by the leading groups. It should be noted that throughout the 19th Century these endeavours reached restricted sectors of the population. Only the efforts of the Church were addressed, to some extent, to farmers and women, while the Indian population was left practically unattended.

In the second half of the 19th century, the launching of the first manufacturers in the region's more consolidated countries created a need for skilled labour. This prompted incipient entrepreneurs to establish the first technical schools: mining, arts and trade schools.

At this time, and as a counterpoint to the above process, the first popular urban movements emerged, being rapidly consolidated and developed in countries receiving European immigrants in those years. In Argentina, Uruguay, Chile and Mexico, craftsmen – organized into groups and clubs – were initiated in political and civic ideas, clearly influenced by utopian socialist and anarchist views. This brought the thread back to an alternative tradition in Adult Education, viewing teaching "as the enrichment and organization of popular sectors' individual culture" (Salazar, 1987).

**1.3.** Unlike in Europe, in practically all Latin American countries it was the State's initiative and action that influenced the thrust and constitution of civil society. Throughout the hundred years that elapsed between 1850 and the middle of the current century (between the expansion of capitalism centered on industries and the end of World War II), public initiative in education progressively strengthened and expanded, with the aim of forming an institutional system hegemonized and guided by the State.

Throughout this period, official Adult Education was exclusively understood as supplementary (Cfr Cariola, 1981, Gajardo 1982; Latapi, 1984). It intended to provide adults – belatedly – with what children normally received in their passage through the school system and which these adults had not received.

Thus, actions in Adult Education were aimed at to literacy and primary education.

In addition to covering the same contents prepared for children, these activities also conveyed the same texts, used the same facilities and desks, and applied the same teaching methods used in the "normal" practice of basic, elementary or primary schooling. This was the prevailing, almost sole, trend in Adult Education up to the fifties, and which we have not abandoned completely as yet.

The rare evaluations carried out evinced the total failure in terms of these programs' explicit objectives. Thomas Labelle pointed out that 3,000 illiterates enrolled in the experimental literacy campaign carried out in Guatemala City in 1945. Of these, only 300 remained after the end of the trial period, and only three learned to read (LaBelle, 1980-144).

## 2. The Latin American States and Adult Education

Thus, as of the early fifties, UNESCO started to stir up ideas in the name of basic education, proposing that adult education should evolve on the basis of students' basic experience and interests.

There is a growing awareness that the distinctiveness of "adults" is that they bring an assortment of acquired experience, abilities and values into the educational relationship, and that this specific condition cannot be ignored when planning Adult Education. This was proclaimed at the 2nd World Conference on Adult Education, held in Montreal in 1960: Adults require educational treatment corresponding to their biological, psychological and social condition. The Conference urged reconsideration of methods and materiala used in this endeavour, and the professionalization of teachers undertaking these responsibilities.

**2.1.** However, in the early sixties, this intention still lacked a methodological proposal capable of making it operational. Therefore, those ideas were translated into a vertical teaching relation between "those who know" and those who "don't know".
In practice, orientations stemming from UNESCO and the World Conference only followed the still narrow path of experience set forth by the Alliance for Progress for the purpose of modernization.

a) On the one hand, job training institutes multiplied in every country in the region, fostered by agreements between governments and private enterprises, following the SENAI model implemented in Brazil as of the early forties.

b) On the other hand, based on the concept of "urban poverty" in Latin America, the Alliance for Progress proposed by United States President John F. Kennedy recommended community development by training and incorporating neighbourhood organizations into the implementation of Health (primary care), Housing (self-construction) and Infrastructure Plans.

c) The third line of action deals with land reform as a way to tackle poverty in rural areas. In this regard, they were expressed in "agricultural extension" experiences.

These were the first deliberate attempts to link Adult Education to the experience of students. This is what some analysts have called "supplementary partial strategies" (Gajardo, 1984). They all address some expression of fault in the operation of society, but end up focussing on this partial situation.

Another situation followed when national societies resolved and implemented deep changes in the relations that underlay their entire society. We shall refer to them in the following paragraphs.

**2.2.** In the mid-sixties, two tendencies which were to concur in favouring a qualitative jump in Adult Education experiences, had matured in the region:
On the one hand, education's own evolution foreshadowed in the partial experiences mentioned above. In an effort to appraise its own actions, it has accumulated changes and reforms in various aspects (objectives and techniques, material, evaluations...);

On the other hand, the continent's ideological and political context, in which aspirations for deep changes and radical reformulations had become normal and legitimate.

It was in this complex setting that the first formulations of Paulo Freire's thought spread across the continent. "Educacaion como Practica de Libertad" (Education as a Practice of Freedom) was published in Spanish in 1967.

Dutch scholars Vera Gianotten and Tom de Wit confirmed the breadth and depth of this novelty that erupted in A.E. in the sixties:

"Not only Freire's experience, but several experiences reveal that a new paradigm has emerged in adult education in recent decades in Latin America, rendering new meanings to concepts, such as: participation, organization and liberation" (Gianotten and de Wit 1987:51).

Freire was not the sole inventor of this "new paradigm". His proposal gathered a whole line of aspiration for education, stemming from the basis of to improving the experience and culture that adult students bring to the educational relationship, enabling them to become individuals responsible for their own reality. Paulo Freire's merit basically lay in his capacity to formulate and propose a method that made it possible to make this teaching plan operational in various fields. Thus Freire has become a milestone and a threshold in the continent's adult education process.

The new paradigm, that became a powerful trend in adult education, can be characterized as follows:

It is an education that assumes the existence of broad sectors that are not integrated into – but subordinated to – Latin America's social structure. It is an educational orientation addressed to those groups.

It is based on the participants' reality and on a concrete historical situation. Based on that experience, it encourages students' awareness of this situation and the economic, political and social circumstances that condition it.

It is concerned with overcoming the compulsory and alienating nature of conventional educational programs and cultural models disseminated by the mass media.
In contrast, it seeks to value popular culture and tries to penetrate the education target sectors' own cultural identity.

It seeks a horizontal teaching relationship. It refers to self-learning, participatory research, joint management...
The procedure it uses tends to be in groups, cooperative, communitarian... at every moment of the educational process.

Education is closely linked to action. It is based on reality to reflect it, but it goes back to this reality to change it (in this sense, despite not being partisan, it is education with a political dimension).

This education-practice relationship is qualitatively different from that outlined in rural extension or job training. There, the objective was to train individuals so that in a second stage they might be able to apply that knowledge to their reality. In the "new paradigm", the practice that relates individuals to their reality (material and/or social) is the essential source of knowledge. Conceptualized knowledge helps to elaborate and improve this teaching practice.

### 3. Alternative Education in Civil Society

This paradigm, organized by Paulo Freire, unfolded with increasing strength in the two decades that followed. It is defined as Popular Education and is linked to the full flourishing of popular organizations that took place in America in this period, bolstered by a context of economic crisis and neoliberal policies.

**3.1.1.** In the first period, popular education was basically understood as an "alternative" activity, different from and contrary to the official one, both in objectives and methods and in the organization of the educational process. It was "another" adult education and would appear in some early texts as an original line alongside others in Popular Education.

We understand that this approach was indeed favoured by the political authoritarian and neoliberal situation that Latin America was undergoing in the eighties, when governments overlooked the fate of poor majorities in the name of the "minimum state" ideology. P.E. appeared as an alternative, distinct from the official one, aimed at individuals excluded from official attention. It has its own anti-authoritarian methodology, its own objectives (reinforcing the so-called "new social movements") and fostered by a non-governmental institutional apparatus.

**3.1.2.** In the mid-eighties, when most countries in the region had formally recovered democratic institutionality, the status of popular education started to be perceived in different terms. It was no longer an alternative opposed to the official system, nor was it restricted to adults.

Popular education appears more as a form, unlike the conventional one, to tackle all education tasks. Neither one nor the other can legitimately appropriate any educational space.

These two basic forms, which in a very restricted sense could be described as "education centered on teaching" (or on teachers) and "education centered on learning" (or on learners) might each be implemented throughout the whole range of education: formal and non-formal, addressed to children and adults, in schools or universities, in communities or workshops.

Therefore, we may assert that everything in the range of education is disputed by these two forms of understanding and guiding of education.

**3.1.3.** Indeed, vis-a-vis the partial and fragmentary reforms mentioned above, fully comprehensive education reformulations have been tried, linking the learning process to jobs and everyday life and incorporating much of popular education's development into the official sphere, in countries that undertook deep structural changes in their entire society, such as: Cuba, Sandinista Nicaragua and Peru, in its "first stage".

We should seriously inquire if in these cases, education centered on the student was not mixed up with a social project ideologically defined in extra-educational spheres and communicated through teaching channels.

Popular education's contribution to official adult education is probably best perceived in the area of literacy, since the forms undertaken by "education centered on learning" have been very successfully applied to official campaigns:

| FIELD OF ADULT EDUCATION | FORMS OF EDUCATION | |
|---|---|---|
| | Centered on Teaching | Centered on Learning |
| 1. LITERACY<br>– Direct literacy with study groups<br>– Literacy campaigns<br>– Distance literacy | x | x |
| 2. PRIMARY AND SECONDARY EDUCATION FOR ADULTS<br>– Primary and secondary education centres for Adults<br>– Night schools for Adults<br>– Radio Schools | x | x |
| 3. JOB TRAINING<br>– SENAI Model (in institutional centres)<br>– Dual manner | x | x |
| 4. EDUCATIONAL DIMENSIONS TO ACCOMPANY SOCIAL DEVELOPMENT ACTIONS<br>– Linked to official policies (health/housing)<br>– Centered on community demands | x | x |

## 4. Adult Education in Caribbean

We cannot conclude this section without referring to the English-speaking Caribbean, where adult education has been of paramount importance and where it has developed along a tradition of historical roots and rhythms that differ greatly from those of Latin America.

The English-speaking Caribbean comprises a considerable part of the Antilles, between the Bahamas and Grenada (12), and also some mainland territories, Guyana and Belize, in addition to English-speaking populations along the Central-American Caribbean coast.

During the colonial era, attempts were made to teach adults to read and write. Since the English-speaking Caribbean only gained independence in the 20th Century, this literacy activity marked a good part of adult education action in this sub-region.

This activity was carried out formally and informally, through governmental and non-governmental organizations. The only area with a centralized system is Grenada.

The open-education branch of the West Indies University is the most prominent active adult education organization in the sub-region. It consists of one Director at the University (Jamaica) and resident teachers on each island.

The open-education branch offers supplementary courses for adults wishing to obtain (upon completion of the final level) the General Certificate of Education (GCE), which is supposed to increase job opportunities and enable entrance to university.

The organizations in charge of adult education, together with others in the Caribbean, have instituted the Caribbean Advisory Regional Council for Adult Education (CARCAE). This organization was founded in 1978 and, in addition to a number of objectives geared towards institutionalizing the activities, it intends to provide courses for adult training.

In brief, in the fifties and sixties discussion in Latin America centered on basic criticism of educators' results at that time. One of the main problems identified was educators' dysfunction in terms of nationwide plans, programs and development projects and functional areas. At that time, the State, through its different institutional organs, encouraged modernization to improve people's access to the goods and services that an industrialized society might provide. This argument encouraged, among other changes, the educational reforms that were implemented during the second half of the sixties.

The 20 years that followed, i.e. the seventies and eighties, were evaluated on the grounds of school results and training processes. Unlike previous decades, people started to adopt a different attitude towards education. They were no longer as confident in education as they had been in the past, or in the high value assigned to it when education was considered the essential input for economic, labour, social, technological, political and cultural development.

## II. The Current Situation: Adult Education in the Early Nineties: Three Essential Issues

In recent years, the State's profile shows a striking reduction in its direct action vis-a-vis economic and social development programs, due to a drastic change in economic patterns. Adult schools and education are accused of failing to cater for the interests, expectations and needs of process participants. This is part of what has been called education in crisis, the basic characteristic of which is its comprehensiveness, since it affects all forms of education. Some of the main issues are as follows:

1. The "education crisis" is understood as a "broad, diversified" and comprehensive phenomenon, since it affects all areas of education. It is also understood as "persistent and dual", in the sense that low achievement and rare examples of high quality education prevail and coexist at the same system, in the same level or in the same unit as intrinsic parts of the activity.

This makes education generate its own contradictory condition, being, therefore, in continuous tension. In response to this, adults have looked for their own forms of education in formal, non-formal and popular contexts. This has resulted in structures, types of programs, techniques and methodological procedures centered on the physiological, ethnic, economic, political and social condition of adults. The network of education programs, projects and activities outwith the formal system is often larger and more diverse than the formal system. Formal education is reduced to what the regular system offers as a replica of education for children. However, educational units of this nature are clearly tending to disappear.

2. A second point of analysis of adult education deals with the current and future debate on the results of educational activity and their relation to living standards, the enjoyment of technological products and the welfare of society, the search for justice and social acknowledgement, participation in and revaluation of democratic processes and the reorganization of society based on local development. The essence and formulation of these objectives are closer to the world of adults than to the world of children or adolescents. This does not mean that our political, social and cultural system is thinking of replacing some of our society's protagonists – children and adolescents – by others, adults. What we are witnessing is the emergence and development of process of growth by aggregation, by addition of new groups, increasing while at the same time diversifying the types of actor involved in education. The economic crisis has been the involuntary engine of this change. The process of education devaluation and its aftermath, the loss of credibility in school results, has restricted education's potential as a tool that guarantees a better distribution of future educational opportunities. In terms of greater realism, the distribution of educational opportunities has shifted to "an educational market" linked to production, to the world of jobs, to social and family action and to local development. In every one of these spaces or environments, the leading figures are adults, not children or adolescents.

**3.** A third point of analysis deals with the expansion towards new forms of education adapted to adult protagonists and to programs that deal with everyday life and specific situations in their life. This dimension has been extensively used by NGOs, non-educational institutions devoted to education and the broad popular world. Like the other modalities, protagonists are adults, who diversify educational programs for adults from formal, non-formal and popular organizations.

Today, there is greater emphasis on theoretical approaches, operational models and educational proposals in these fields. There is a diverse bibliography containing important opinions and differences that enrich these issues. In this respect, the continent has recognized approximately 20 different models of adult education which have emerged at different moments or periods in this century and which have been developed in conjunction with the models they intended to overcome or replace. Among them, we can mention:

1. Complementary and supplementary adult education
2. Literacy programs and projects.
3. Training in enterprises.
4. Basic education for adults.
5. Comprehensive education for adults.
6. Basic and comprehensive education (ACPO).
7. Primary and secondary education for adults.
8. Technical professional education for adults.
9. Education for work.
10. Education for community development.
11. Education for agricultural extension and dissemination.
12. Trade-union education and leadership training.
13. Cooperative education for self-management.
14. Comprehensive education for adults.
15. University andragogy.
16. Distance learning without attendance.
17. Accreditation of learning experience.
18. Inter-education.
19. Education for third age.
20. Popular education and its diverse experiences.

## III. Adult Education in the Nineties: Some Major Tasks

In the nineties, Adult Education as well as other forms and levels of formal educational systems, and non-formal, informal and popular programs and projects, are starting to be reappraised in the light of adjustment policies and changes in production which directly effect the economic, social, political, cultural, ethnic, educational and labour scenarios.

By the nineties, Adult Education had been subjected to thorough analysis, particularly between 1960 and 1990, for the purpose of introducing fundamental changes in its present and future orientation..

All this leads to the conclusion that education is undergoing an entropic process both at an operational level and in its underlying conception. The above notwithstanding, as of the second half of the eighties some positive changes have been observed, both in the analysis of educational activity and in the identification of its transformation strategies.

Unequivocal signs of change have appeared in some educational events and programs1, identifying new criteria that sustain education and enunciate implementation proposals. Without intending to be all-inclusive, the following paragraphs contain some of these statements.

1. The development of relevant education requires focusing on human needs rather than on the achievement of institutional objectives which, at most, enable self-justifying or self-centering in one's own performance.

2. Education as a social practice implemented for, by and with people should be considered, evaluated and recognized as such through its measurable and qualifying results. The quality of what is learned, the relevance of knowledge and the ability attained should serve primarily for everyday life and/or the exercise of specialized and labour functions in society.

3. Education as a social function, as a task carried out by institutional and non-institutional organizations and, as an act of the transformation, production and use of knowledge and abilities cannot reduce its span and tasks to public and/or private organizations. On the contrary, it should be considered a wide-ranging activity between old and new forms of education: formal, non-formal and popular. The interaction of these modalities, linked to a common field, make it necessary to broaden and elaborate the concept of education, approximating it to that of "educational management", thus committing the protagonists involved in education to feasible and worhwhile tasks.

4. Education is located in geographic, ethnic and functional contexts. Learning should be "contextualized" yet focused on people, "humanizing" itself constantly.

5. At the core of educational activity we also find the evolutionary stages of humankind: childhood, adolescence, adulthood and old age, together with their needs and their respective potentials to achieve them.

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1 Of the significant events and programs, we may mention: the International Conference of Education for All (Bangkok), the IV Region of UNESCO's Permanent Committee in the OAS Main Project of Education and Educational Projects.

## IV. The Adult Education Agenda

In Adult Education, the agenda of educational changes for today and tomorrow contains the following topics:

**Adulthood and its educational projection** has become an important task for education as a social practice, as an object of study and as a possibility to broaden and deepen knowledge of adults and education.

Today, we no longer refer to education for adults, but rather to a diversified process focused on the adulthood cycle and training processes.

Adulthood is just another phase and yet it is unique to mankind. It is an issue of increasing interest both to education and to the set of disciplines and issues related to collective human behaviour. Many reasons justify its treatment as a subject matter of strategic interest to understand, deepen and produce new approaches and techniques for education.

The first reason for its study involves the search for new educational options to serve new populations explicitly enroling in adult education. Today, we are in the process of reevaluating the classic foundation that has justified the relation between the formal education system and its population, made up of children and adolescents. The demographic composition of Latin America has led it to be regarded as a young continent, designated the "continent of hope and future". This statement has meant postponing education's contribution to the welfare and happiness of the current adult generations. Today, these groups are starting to demand education for greater enjoyment of life, not intending in any way whatsoever to detract from the importance of the education of children and adolescents. Adult education is highly regarded. Indeed, programs desigred for the elderly (third age), job re-qualification and new knowledge for adults have the greatest demand.

Criticism of schools and their results is linked to these new motivations. If we were to ask of the formal education system "Who is admitted and who is not admitted and who graduates from education?", the answer would have to be that only a small percentage of children and adolescents complete their studies. Adults and the elderly are not currently and have not in the past been contemplated as forming part of this structure, except in a complementary way.

All of these types of programs have been operational answers, created and developed within certain approaches and tendencies in the broad movement of adult education in Latin America. Their characteristics are still for removed from similar experiences in the United States, Europe, Asia or Africa.

## 1. Issues on the Agenda

**1.1.** Today one can state with certainty, that adult education has accumulated a good number of theories and applied models that can constitute a plan to train specialists in this field.

In this program, adulthood also shows other characteristics, such as education for working life and education for family and community life. These two fields have their own explanations in these specific areas. Future documents should consider them in greater length.

The above notwithstanding, we may state that the three forms of approaching adulthood, (education, work and family and social life) are closely inter-linked, and they may be structured into a single postgraduate studies program.

These approaches and programs develop when important changes take place in Latin America, both in the area of theory and in the main programs promoted.

Thus the field of Adult Education is undergoing a forthright expansion by incorporating the notion of the adulthood cycle, which begins in young adults who join adult education through training programs and ends in the broad spectrum of the so-called Third Age. Indeed, in the past two years this age group has aroused great interest, due to the changes registered in recent censuses in many Latin American countries.

**1.2.** One second characteristic is the tendency to organize educational projects and programs for adults based on the recognition that they belong to culturally different groups (women, youth dropouts from the formal system, the unemployed, third age or the elderly, ethnic groups, etc.) and addressed to their basic learning needs.

**1.3.** Thirdly, these projects and programs require a larger repertoire of knowledge, which has not been used in Adult Education before, to be incorporated as reference sources.

For example, today there is greater interest in relating the physiology of these adult groups to their cognitive aspects.

**1.4.** A fourth characteristic currently developing in adult education involves two main types of program. The first of these is Adult Education and work, including the initiation of a productive work life, training and/or professionalization, technological updating, job preparation, micro-entrepreneurs, among others. The second set of programs is defined as Education for Local Development, Education Programs for Family Life, Adult Education in Social Gerontology, Education for Third Age, Adult Education and Gender and the broad world of Continuous Education. Despite this, in Latin American Adult Education, Primary and Secondary School Programs for Adults and literacy and post-literacy programs still play leading roles.

The sum up, Adult Education in Latin America is undergoing an unequivocal transformation process, the contributions of which are to be felt in this decade.

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# Rethinking Adult Education in the Former Socialist Countries of Europe

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## 1. Introduction

The former socialist countries of Europe cover an area of 6.845.000 sq.kms, that is, 68 % of that continent's a surface and total population is of more than 340 million, or 49 % of the overall number of inhabitants. This data shows that the region we are talking about is not a tiny little corner but on the contrary, it contains almost half of the population of Europe on territory larger than half of the continent. Even though the northern parts of Russia are sparsely populated. So when discussing the former socialist countries in Europe we have in mind half the population and more than half the territory of the continent. New independent states have sprung in this part of Europe and the number of nations in the region has risen to 21. Even this number may soon be changed, as the nations of Tartars, Bashkirs, Karels, Moldwins, Udmurs and Komis – until now autonomous in the structure of the Russian Federation – are striving to get full independence. The number and size of their respective populations and territories can be compared to those of Estonia or even Lithuania.

Of the 21 countries in Eastern and Central Europe, 13 are those of Slavonic peoples with the population of 265 million, half of whom are Russians. The remaining 8 countries are Lithuania, Latvia and Estonia on the Baltic, Hungary, Romania, Moldavia, Albania and the former German Democratic Republic, now a part of Germany.

In order to explain the situation of the education of adults in those countries, to point out the needs as well as the directions of rethinking, it is necessary to look at the historical background against which the shaping of the system of adult education can be better seen. In this paper I will discuss the experiences of Poland, its neighbours, Hungary and Romania.

## 2. Historical Background

The countries and nations of Central and Eastern Europe appeared on the international scene much later than the nations from the south and the west of the continent. It was during the final stage of Cares the Great's empire, that Bohemia, Russia, the Ukraine and Poland become christianized in the Xth century and only then entered the sphere of Christian cultural influences from Rome and the Byzantium. Lithuania and BieloRussia accepted Christianity as late as the XIVth century.

Being behind the times has always been characteristic for the culture and education of Eastern Europe and this has to be borne in mind while analyzing the present level and needs of education.

The first universities were created in the XIVth century: Prague – 1348 and Krakow – 1364; whereas Lithuania had its first university built two hundred years later, in 1579 in Vilnus. The Ukraine needed another hundred years to found universities in Lvov (1661) and in Kiev (1694). The university in Moscow was created in 1755 and the one in Petersburg in 1819. It was only in the XIXth and the XXth century that other universities and schools appeared in those countries. The initial delay and then the quick making up for lost time were characteristic of the development of education there. This resulted in visible disproportions in the level of education and educational aspirations and needs.

Similar disproportions characterized the formation and the development of the education of adults which has always been deeply rooted in the tradition of East European countries and was developing already in the XVIII century, both in the programmes of literacy and in the form of an extended university.

It is necessary to mention here some significant elements in the history of development of adult education. In Poland, already in 1776 the University of Krakow organized Sunday lectures in mechanics and agronomy and in 1781 a separate faculty of practical mechanics was founded for those interested in Sunday courses. It was an early example of the university extension soon to be enriched by universities in Warsaw, Vilnius and Berlin, where Wilhelm Humbolth, founder of the university there, actively participated in popularizing all forms of education.

In that period, rightly called the enlightenment, other activities were introduced, such as teaching peasants to read and write (especially where land owners were open minded people of democratic inclinations), propagating hygienes, promoting cultivation of new crops and introducing new forms of craftsmanship. On the territory of the present Lithuania, in the second half of the XVIIIth century, the first 'people's house' was founded, considered to be the fore runner of people's universities and culture centres. Soldiers were taught to read and write and the first readers for adults appeared. In 1815 the first Sunday school was founded and a whole net work of such schools followed in the years to come.

That was the situation at the time not only in Poland but also in the neighbouring countries. In Russia there appeared schools of mutual education which first started in 1815 among soldiers stationed in France after Napoleon's defeat and then from 1819 spread to many Russian towns. Russian democrats, the future protesters against czarist rule, played a particularly active role in this.

In 1858, the first Sunday school was created in Poltave in the Ukraine and soon after other such schools were founded in Kiev, Charkov, Lvov, etc. At the end of the XIXth century in Russia there were 445 Sunday schools and 782 correspondence schools. There were also universities for adults, libraries and reading rooms. Teachers were improving their skills too, at meetings, conferences, and through the exchange of experiences.

The situation in the other countries was similar. All of them had some types of adult education activities such as, for example, "sedankas" and "czytalisztas" – Sunday schools and evening classes in Bulgaria, or "casas scoaleror" – houses of education, the Astra education society, summer university courses and academies for adults in Romania. In Hungary there were reading circles, universities and lectures and Bohemia created workers' universities and academies, work schools and sports societies.

All these activities were inspired both by prominent educators of the time – Ludwik Stur in Slovakia, Nikolai Jorga, Dimitrie Gusti in Romania, Stanislaw Staszio and Ignacy Solarz in Poland, Krystyna Alozewska in the Ukraine and A.L.Szaniawski in Moscow – and by educational societies and organizations, such as "Macierz" ("Mother"), "Sokol" ("The Eagle"), "Astra" or universities. Trade unions and political parties also participated in this movement.

Systematic and continuous development of the educators led to the creation of prestigious educational institutions and societies which constituted a comprehensive system of adult education – from literacy courses to schools, people's universities, vocational courses and correspondence education, to schools of higher education such as A.L. Szaniawski's University in Moscow, the Correspondence University and the Free Polish University in Poland. The Free University was created in 1886 and later became the first open university with many faculties and courses for teachers, librarians, social workers and education administrators.

Before the second World War all the countries we are discussing here had an autonomous system of adult education. It consisted not only of societies and centres but also people's universities and – in Poland – the institute of Adult Education which was founded in 1919 and provided many works on methodology, such as manuals, programmes and magazines. The staff were also involved in the organization of teachers' courses, integration of the environment, cooperation with other countries and the exchange of views and opinions.

In spite of the difficult conditions and war damage the adult education systems were developing in each of the socialist countries. Their achievements were of enormous value in the propagation of culture and in the shaping of the democratic society.

## 3. The Period of Socialism Building; its Consequences

Regardless of the culture, the traditions and the level of economic development all those states and nations found themselves under total socialist rule: Russia, the

Ukraine and BieloRussia from 1917 and the other countries during or after the second world war. The main characteristics of that political system were centralization, generalization, militarisation and making politics the major criterion for assessment and judgement. In education, the Soviet school system became the model to follow and the Moscow scientific institutions determined the scope and the level of knowledge imposed in each country.

Already in the period between the two wars the authorities did much to destroy the old system of adult education. The elimination of illiteracy among adults and young people, speedy up preparation of vocational specialists and, predominantly, the indoctrination of the society, became the main tasks. Of these, indoctrination seemed to carry the most weight and people were told in different forms how singular the values of the new political system were and how inimical to its essence were the old traditions, western countries, churches and independent societies. Where the political and educational agitator did not suffice, the police took over, accusing the innocent of being "enemies of the people". Arrests, prisons, labour camps – those were the attributes of the new power in a society where socialism was to be built.

The education of adults was not taken care of at all; what is more, whatever remnants of the old system could be found were destroyed with premeditation. The name itself was depreciated by introducing new expressions like "education of workers" or "schools of the working youth".

In Poland, people's universities created soon after the war were dissolved as was the Institute of Adult Education which had survived the war and the occupation as an underground institution. The free Polish University and educational societies were closed down, educational magazines – restored after the war – were liquidated, the activities of advisory groups were hampered and educational council services dissolved.

Reading old educational works or the foreign press was forbidden as listening to foreign broadcasts or having contacts with was foreigners. Books were burnt. Educators were dismissed from work, even arrested when they were trying to find legal grounds or reasons for such actions against them or the institutions they were working for.

This regrettable campaign of creating a new consciousness and a new education system attracted the minds of educational turncoats: teachers, librarians, even scientists. They cooperated with the secret police, criticized the national past, religious value and patriotic actions and glorified the brilliant and luminous future and the everlasting example of the Soviet Union.

These experiences and their consequences have to be borne in mind when analyzing the situation of the education of adults in the former socialist countries. And even though what one sees is often the aftermath of an earthquake, one has to remember countries which experienced that the earthquake were not volunteer, that efficient educational systems were destroyed, that the memory of their creators was depreciated. As a result, the whole former generation of adult educators, teachers and pupils died out. The reconstruction and rebuilding have to be started anew in the context of forced obliteration and intentional depreciation of old values, educational traditions and achievements.

## 4. Understanding Adult Education

Against this background of national traditions and historical and social conditions I can now say how, I understand adult education. Some of my views can be found in the questionnaire (p.157) and in general I base them on national traditions and the theoretical works of Helena Radlinska, Franciszek Urbanczyk and Aleksander Kaminski, as well as on ideas of Roby Kidd and UNESCO'S recommended definitions. I perceive adult education as a system of educational activities of varied forms and scopes for adults of various ages, professions and cultural backgrounds, its contents being certain areas of knowledge, culture and a person's active participation in school or university activities, extra-curicular courses or individual self-teaching. I accept the fact· that adult education is a part of permanent education and that it realizes its objectives in the forms of intellectual activities typical of adults. My position in the matter, shared by many specialists in the former socialist states, is neither universal nor binding in the educational policy of the present times known as social transformation. This is because the objectives of the education policy of the former regime did not include the nation of fully democratic adult education, which was considered foreign or even hostile. Adult education was treated as the education of the working people, especially physical workers and peasants and its main forms were literacy campaigns, primary schools, occupational courses and political indoctrination.

Teaching adults to read and write become an important task in the initial stage of the implementation of the new education policy because the level of illiteracy in those countries was very high. At the beginning of the XXth century it was as follows: 73 % of adult population in Russia, 33 % in Poland, 60 % in Romania, 27 % in Slovakia, 58 % in the Carpathian Russia, 35 % in Bulgaria, 67 % in Macedonia, 70 % in Bosnia and Hercegovina, 56 % in Montenegro and 17 % in Serbia.

It is no wonder that the literacy campaigns were organized on a very large scale in factories, in the army, in social organizations or centres and in private homes. The results were considerable: in the former Soviet Union a 100 million adults and youngsters were taught to read and write. Poland eliminated illiteracy among 1.2 million of its population and in other countries the number of illiterates was significantly decreased. It was, however, a campaign isolated from other educational needs of the adults which was quickly summed up and concluded and the institutions created for its realization were dissolved.

Schools for adults were called schools for workers and in the Soviet Union, schools for the working youth. Their programmes were simplified, art subjects limited, physical training eliminated and education consisted of social and political subjects and socience.

Vocational schools taught little of the humanistic and general aspects and as far as professional skills were concerned theory prevailed over practice. Those who graduated usually obtained jobs among middle supervisory ranks in factories. Party activists and eligible candidates were sent to special secondary schools with salaries and benefits retained throughout. There were also courses that prepared, mostly workers and peasants, for entrance exams to schools of higher education.

All that was the education of the working masses. In time, in place of the liquidated people's universities, subject circles and institutionally-supported self-teaching institutions were introduced. There were general universities with lectures as the predominant form of instruction, for example, worker's universities (occupational, social and political subjects and languages) or universities for parents (pedagogics). There were also centrally-programmed societies for the propagation of science, technology and culture, such as "Znanije" in Russia, TWP in Poland, "Socjalisticka Akademia" in Czechoslovakia, TIT in Hungary, "Coorgi Kirkov" in Bulgaria, or "Universitatea Populara" in Romania. Supported by the propaganda departments of the Communist Parties, these institutions organized extra-curicular education of adults which, in reality, was nothing but indoctrination. They took the place of the liquidated educational institutions in order to direct the social movement for adult education.

Secondary schools for adults were for those who could not take up regular schooling or were secondary school drop-outs. Such schools were organized on a very large scale and in the Soviet Union alone in 1974 there were 5.5 million adult students in secondary schools and 1.7 million in vocational schools. The other countries, at the same time, educated considerable numbers of working adults as well: 700,000 (Poland), 90,000 (Bulgaria), 94,000 (Czechoslovakia and Romania each), 180,000 (Hungary) and 70,000 (the GDR). In spite of such enormous participation this form of education was not considered permanent or autonomous: there was no preparation of teachers, no separate programmes, no inclusion into the system of integrated educational activities.

A similar attitude was adopted towards institutions of higher education for adults. They were usually treated as a supplement to day studies or as studies for the "worthy ones" who had not had any previous formal education.

Vocational and skill-developing courses were the main scope of the working peoples education. Together with vocational schools and institutions for the development of the cadres they constituted this was called permanent education of the working people. All forms of adult education were called the permanent education and were erroneously identified with adult education. And that was the position of many prominent theoreticians of pedagogics and education.

It is clear then that the concept of adult education was depreciated which was the result of distorted ideas about the practical side of education as well as of the assumptions of the education policy of the time.

In many former socialist countries the education of adults is still understood in the same old way. This has to be changed as has the idea of identifying adult education with costly elite schools of business and administration. These schools are only a small part of the adult education system and cannot be perceived as a sign of rebuilding it.

In spite of the fact that four years have already passed since the social and political transition was started, adult education has not been rebuild, its existing forms have been pauperized and a comprehensive system of adult education has not been created.

## 5. Relationship between Adult Education and Education of Children

These two different and autonomous concepts constitute the whole of a person's education throughout life. Differences and autonomies result from the stage of development, social experiences, intellectual growth and social roles.

The socialist theory of education and the actual education policy minimized these differences by recommending the realization of the same contents from the same manuals by means of the same methods. Former educational experiences were buried, scientific approaches and the methodology of adult education were ignored. Ignorance and hostility became the basis of uniformity. In the institutes of education the question of schools and courses for adults were dealt with in departments of vocational education and, for convenience sake, all differences were eliminated. The fact that there was no system of preparing specialists for adult education and the liquidation of any manifestation of its existence led to the disappearance of differences between andragogy and pedagogy.

There is a difference between what we do in the sphere of adult education and how we do it. In some of the former socialist states this second element had been singled out and specialists in adult education were being prepared for their jobs. That was the case in former Yugoslavia, also in Hungary and the GDR but in other countries this aspect was intentionally overlooked. The uniformity of opinion, helpful in indoctrinating and spreading propaganda, did not permit the creation of adult education societies, national bureaus, education boards or institutes.

All of this is changing now. In Poland, for instance, andragogy has been included in the programme of pedagogical faculties and manuals and other works have been published. These are only the beginnings and it will take time to get the first results.

However, the term itself is not of utmost importance; what is important is the contents and the process of the education of an adult and their autonomous goal.

## 6. The Influence of the Philosophy and the Practice of Adult Education on the Necessity of Redefining Basic Concepts

To redefine basic concepts is not only recommended; it is imperative. In the countries that freed themselves from socialist rule the old traditions were forgotten, depreciated or changed. Right now, to re-establish the system of adult education and to be able to understand what it is, it is necessary to have access to philosophical works on man and his life, psychological analyses of man's abilities and needs and also sociological analyses which will help to educate effectively, develop and realize the individual interests of an adult. The fact that there are no such publications is the result of identifying adult education with that of children and young people at the time when any attempts at separating the two were suppressed. Since all research works were limited a void was created in the area of educational theory. The few publications had either been on methodology or on the current education policy. The Institute of Adult Education in Leningrad (now St.Petersburg) was the only scientific centre that dealt with the methodology of education and work organization.

Interesting research works on the psychology of adults, carried out years ago by B.G.Ananiev and his colleagues were neither used nor continued. Similar works by W.Szewczuk in Poland and F.Hyhlik in Czechoslovakia were abandoned.

The theory of adult education in former socialist now states requires a solid scientific basis in philosophy, psychology, sociology, anthropology as well as in general pedagogy. Without that, only the practical aspect in this field of education will remain. Already an important role is being played by P.Legrand, R.Kidd, E.Gelpi and C.Titmus in their approach to permanent education. The system analysis of L.von Bertalanfy has also been applied in our country. Other sources of significant value to us are the achievements in this field in the developed countries like Sweden, Denmark, Great Britain, France, Germany and Austria. The role that UNESCO and the Institute of Pedagogy in Hamburg play in the popularization of those achievements cannot be over estimated.

## 7. The Place of Adult Education in Society

In the former socialist countries adult education performed specific tasks: it supplemented the school and university systems, provided better-prepared labour, influenced attitudes through diverse forms of indoctrination and recruited – through "social promotion" – new cadres of intelligentsia for the political apparatus. Now these tasks have ceased to be valid and, in the freemarket economy, adult education manifests itself in the schools and courses for businessmen, in language schools and in vocational centres. In its wider sense, adult education is of no interest at the moment. It is characteristic that, as a social movement, this area of education was not involved in the political transformation; it did not even become a forum for the exchange of views. It was so because there had not been – under socialism – any institutions propagating civic attitudes and those that had existed limited their activities to imparting practical knowledge, with the elimination of humanistic and democratic values.

Even in the situation of growing unemployment, adult education has not become a counter acting factor. In Poland, unemployment exceeds 17 %, in the former GDR it is almost twice as much (30 %) and it is becoming a major problem in other countries as well. However, the system of adult education has not yet included any activities that might lead to the solution of the problem. During the parliamentary election campaign in Poland this year none of the political parties made any reference to the possibilities – and duties – of the education sector in this respect. The examples of Sweden and Great Britain should be widely followed, but again the imprint of over 40 years of rule where unemployment existed only as a subject of ridicule in western countries, is too strong to be easily erased. Educationally we are not ready to deal with that problem.

Education of adults should – with reference to national traditions, international experiences and proposals of such organizations as the UNESCO, the ICAE, the IBAE become an integral part of a universal system of education. Apart from revitalising educational administration it will be necessary to activate other associations for adult education. It will certainly be difficult but it is one of the conditions of recreating a system which – when wide-spread and strong – will help people to live and to shine in their own educational style of life. Autonomous schools, centres and universities, clubs and circles, education societies and self-teaching groups modelled on the Swedish 'study circle' are indispensable. An important role should be played by social and educational guidance groups. Another important task will be to educate teachers, administrators and organizers of adult education and to open research institutes and boards of adult education. The publication of magazines, articles, papers, etc., is also necessary for the efficient functioning of the educational system.

Universities and teacher-training colleges have a role to play too. Open universities, modelled on the ones that exist in Great Britain or on the Polish pre-war Free University, must be established. One such institution has recently been opened in Moscow – the Russian Open University – and another one will soon be ready in Bratislava, Slovakia. In Poland talks are being held on the subject. This type of school not only educates but also prepares specialists, publishes materials, works out new methods and becomes a structure that supports other areas of the adult education system.

There is a feeling in all the former socialist states that these are our needs, even though some of these elements have already been known; especially the activities of the Union of Andragogic Associations in Yugoslavia which were widely acknowledged and appreciated.

Schools of higher education, especially teacher-training colleges should also play a vital role in the rebuilding of the system. Conditions necessary for the realization of that task should be created by popularizing adult education, by educating specialists, doing research and cooperating with the TCUAE.

## 8. Official Education Policy and the Needs of Adult Education

This is a difficult problem and another remnant of the attitude of socialist authorities towards adult education. At the moment there are no signs of any education policy. New bills and projects of reform do not yet cover this area. Neither old or new trade unions nor teachers' unions discuss these matters.

Education in Poland and in other countries is having enormous financial difficulties and, as a result, many institutions and schools are being closed. New schools open, but they are private and expensive and of no use to the unemployed, who are the ones that need to get qualifications the most. State education is becoming weaker and poorer where as the private institutions are still not numerous enough and too expensive. Neither has there appeared a social educational movement which might revitalise the adult education system and thus become a partner for the Education Ministry in the reconstruction of adult education.

Meetings, discussions, common actions and mutual support are of enormous value. That is why all of us deeply appreciate the initiative of the organizers of this conference, which will allow a wide exchange of views and will help to find new values and effective theoretical foundations.

## Summary

There are 21 former socialist states in Europe covering 68 % of the continent's surface and constituting 19 % of the overall population. It is a large region, important both in the past and also for the future of the continent. The vast majority of these countries become christianized only in the tenth century and thus found themselves under the influence of European civilization.

The cultural traditions are rich and varied, and that includes the tradition of adult education. This lively social movement was hampered during socialist rule when adult education was subordinated to political indoctrination and the needs of the state.

The political and social transformations in these countries created new possibilities for the development of adult education and for the return to old national traditions.

The understanding of adult education was too one-sided in socialist states. It was mainly considered to be a substitute for primary and vocational education, as well as a means for political and social indoctrination. Now the scope of the theoretical and practical sides of the concept are being widened.

The socialist educational practice did not differtiate between the education of adults and that of children, in this way obliterating the elements of autonomy and the essence of the distinction. Educational practice and the science of adult education clearly justify this distinction. The education of adults should become an autonomous sphere of adult cultural and educational activity of adults within different fields and in the pursuance of authentic individual and social needs.

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